264.02
V688

Rev. J. A. Lalle

ERRATA.

Page 15, line 18, instead of *complied*, read *compiled*.
Page 18, note 2, instead of *introtium*, read *introitum*.
Page 133, line 29, instead of *of Tierce*, read *Nocturn*.
Page 133, line 35, instead of *Nocturn*, read *of Tierce*.
Page 140, note 1, instead of OMMANE*fy*, read OMMANNEY.

A SYNTHETICAL MANUAL

Rev. John A. Lally
OF
Oakland, Calif
LITURGY
April 3-1922

BY THE

REV. ADRIAN VIGOUREL, S. S.

Professor of Liturgy in the Seminary of St. Sulpice, Paris.

Antedates Reform of Pius X.

ALMA COLLEGE
LIBRARY
Alma, California

Translated from the French with the Author's approbation by the

REV. JOHN A. NAINFA, S. S.,

St. Mary's Seminary, Baltimore, Md.

N.B. Antecedes the Reform of Pius X.

ALMA COLLEGE
LIBRARY
264.02
V688
Los Gatos, Calif.

METROPOLITAN PRESS
JOHN MURPHY COMPANY
PUBLISHERS

BALTIMORE, MD:
200 W. Lombard Street.

NEW YORK:
70 Fifth Avenue

62666

Imprimatur:

✠ JAMES CARD. GIBBONS,

Archbishop of Baltimore.

BALTIMORE, JUNE 21, 1907.

Copyright, 1907, by
JOHN MURPHY COMPANY.

Table of Contents.

NUMBERS. PAGES

INTRODUCTION.

PREFACE.

1 Liturgy and Worship..... 1
2 Development of Liturgy..... 2
3 Perfect Liturgy..... 3
4 Liturgical functions..... 4
5 Liturgical year..... 5
6 Liturgical provisions..... 6
7 Liturgical science..... 6
8 Plan of the Course..... 7

PRELIMINARY STUDY.

CENTRAL POINT OF CATHOLIC LITURGY.

9 Essential parts of the Christian Sacrifice..... 9
10 Complementary parts..... 10
11 Synthesis..... 12

PART FIRST.

ELEMENTS OF WORSHIP.

CHAPTER I.—*Books.*

12 Liturgical books..... 15

CHAPTER II.—*The Church and its Furnishings.*

THE CHURCH.

13 I. *Place of worship*..... 17
II. *Divisions of the Church*..... 18
14 Enumeration of its parts..... 18
15 General development..... 19
16 External development..... 21
17 III. *Various Churches*..... 23
18 IV. *Sanctification of Churches: Laying of cornerstone*.... 24
Solemn blessing—Consecration..... 25

FURNISHINGS OF THE CHURCH.

1° *Preparation for the Sacrifice.*

Purification of the Soul.

NUMBERS.		PAGES.
19	Baptistery	27
20	Holy Water font	28
21	Confessional	28

Enlightenment or Instruction.

22	Ambo and Pulpit	28
23	Pews and Chairs	29
24	Images, Pictures, Windows	29

2° *Divine Praise.*

25	Choir and Singing	30
26	Instruments of music, Organ	31
27	Lectern	31

3° *The Sacrifice: Sanctuary.*

1. Altar.

28	Material and shape	32
29	Different kinds: fixed, portable or sacred stone	33
30	Consecration and meaning	34

2. Appointments of the Altar.

31	Steps	36
32	Shelves and tabernacle	36
33	Cross and Candlesticks, Lights	37
34	Accessories	39
35	3. Matter for the Sacrifice	40
	4. Church vessels	41
36	Sacred vessels: Chalice and paten, ciborium, pyx, ostensorium	41
37	Other objects: Oil Stocks, Holy Water vessels, Sprinkler.	43
	Censer and boat, Cruets, Ewer, *Pax*	44
	Bell and Clapper	44

5. Cloths and Ornaments of the Altar.

NUMBERS.		PAGES.
38	Upon the altar, cloths, cover	45
	In front: Antipendium	45
	Over the tabernacle: Canopy, Veil of the Cross	45
39	Chalice: purificator, pall	46
	Veil, burse, corporal, cover of the ciborium, etc	47

CHAPTER III.—*Clergy.*

40	1. Hierarchy: Its degrees	48
41	2. Clerical dress	50
42	Choir habit	51
43	3. Vestments in general	52
	(*a*) Their blessing, their color	52
44	(*b*) Vestments of priests and ministers at Mass: amict, alb, cord, maniple, stole, tunic, dalmatic, chasuble	53
45	Outside the Mass: cope, humeral veil, ombrellino	56
46	(*c*) Pontificals: stockings, sandals, gloves, ring, pectoral, cross, gremial, hand-candlestick, pallium	57
47	(*d*) Ornaments of the Pope; falda, fanon, subcingulum, tiara	59
48	*Appendix:* Sacristy	60
	Priests' houses	61
	Cemetery	61
	4. Gestures and Ceremonies	62
49	(a) General principles, Rules. Their importance	62
50	(*b*) Elements of Ceremonies: attitudes, movements, actions	62
51	(*c*) General ceremonies	64

CHAPTER IV.—*Liturgical Calendar.*

52	Liturgical calendar	66
53	Day and year	66
54	Reformation of the Civil year	67
55	Perpetual Calendar	68
	Months, fixed feasts	68
	Movable feasts, Sundays, Dominical letter	69
56	Easter: Epact—golden number	70

NUMBERS. PAGES.
57 Age of the moon ... 71
58 Feasts dependent on Easter ... 72
59 Degrees of feasts ... 73

PART SECOND.

Liturgical Functions.

60 Division ... 74

First Function: The Sacrifice of the Mass.

61 Preliminaries, General principles, Division ... 74

I. Primitive Liturgy.

CHAPTER I.—*The Mass.*

I. History of the Mass.

62 'Fore-Mass' or 'Mass of Catechumens' ... 76
63 Mass of the faithful ... 77
64 Different Liturgies ... 79
Oriental ... 79
Occidental ... 79
65 Western Liturgies ... 79

II. Our Modern Mass.

66 General plan ... 81
1. Preparation ... 81
67 Purification: At the foot of the altar ... 82
At the Altar ... 83
68 Instruction ... 85
2. Celebration of the mystery ... 86
69 Oblation ... 86
70 Consecration ... 87
Preamble: Preface ... 87
Action ... 88
Sanctification ... 89
71 Synthesis ... 90
72 Communion ... 91
Preparation, breaking, kiss of peace ... 91
Reception, thanksgiving ... 92
73 3. Conclusion. *Ite missa est.* Blessing. Last Gospel ... 93

III. Defects and Accidents.

NUMBERS.		PAGES.
74	Contrary to the integrity of the Sacrament	94
	Contrary to the integrity of the Sacrament	94
	To the respect due to the Sacrament	95

CHAPTER II.—*Different Masses.*

I. Various Texts.

75	Origin of this diversity	96
76	Missal, collection of texts. Selection for each day	97
77	Masses with respect to the feast of the day	98
	Votive Masses	99
78	Private Masses	99
	Mass of a transferred feast;—of the Sacred Heart	100
	Masses for the Dead (*Requiem*)	101
80	General principles on *Requiem* Masses	101
81	Privileged high Masses—*corpore præsente*—after a burial without Mass	102
	On certain days;—anniversaries	103
	Low Masses	103

II. Different Modes of Celebration.

82	Low Mass; Priest	104
83	Server	105
84	Faithful	106
85	Chanted Mass (*Missa Cantata*); peculiarities	106
	Parts sung by the celebrant	106
86	Use of the organ	107
87	Solemn Mass; officiating ministers	107
88	Incensing at ordinary Masses and *Requiem* Masses	107
89	Genuflections	108
90	Masses before the Blessed Sacrament exposed	109
91	Pontifical Mass	110
92	Mass in presence of the Bishop	110

III. Assistants.

93	Private Mass; public Mass; parochial Mass	111
	Conventual Mass	112

SECOND FUNCTION: OFFICES.

NUMBERS. PAGES.
94 Preamble: Offices strictly liturgical 112
Offices not strictly liturgical 112
Pious practices..... 112

CHAPTER I.—*Offices Strictly Liturgical.*

I. THE OFFICE IN GENERAL.

1. Nature of the office..... 113
95 End..... 113
96 Materials..... 114
2. Division of the Office for each day..... 115
97 Order of the Office; *Night* Hours; *Day* Hours..... 115
98 Obligation..... 116
99 Interruption..... 117
100 Each week: Sundays and ferials..... 117
Hymns of Vespers; Votive Offices..... 117
Each year..... 118
101 General division..... 118
102 Christmas..... 118
103 Easter..... 118
104 Marial Cycle and Sanctoral..... 120
3. Selection of the Office to be recited..... 120
105 Degrees of Offices: (*a*) Rite and class..... 120
106 Doubles: first class; second class; major; minor..... 121
107 Semidoubles..... 122
108 Simples..... 123
109 (*b*) Other distinctions: Character, Dignity, Extension, Obligation..... 124
Occurrence..... 125
110 Office preferred..... 125
111 Translation 127
112 To what day is the translation to be made? Free days... 128
113 Simplification 129
114 Omission.—Remark: Table of occurrences..... 130
115 *Concurrence:* Its causes..... 130
116 General rules: Vespers to be preferred..... 131

NUMBERS. PAGES.
Vespers divided.—Commemorations..... 131
Order of commemorations: Suffrages..... 132
Same commemorations not to be repeated..... 133
117 Appendix: Division of the Breviary..... 134

II. Offices in Particular.

118 1. Each day: at all hours..... 135
Preparation..... 135
Body of the office..... 135
Conclusion..... 136
Details on each hour..... 136
119 Matins..... 136
Invitatory..... 137
Hymn..... 137
One or three Nocturns..... 137
120 Lauds..... 139
121 Little Hours..... 139
Prime..... 140
Tierce..... 141
Sexte..... 141
None. Remark..... 141
122 Vespers..... 141
123 Compline..... 142
2. On certain days..... 143
124 Little Office of the Blessed Virgin..... 143
125 Office of the Dead..... 143
126 Gradual Psalms..... 144
127 Penitential Psalms..... 144
128 Litany of the Saints..... 144
129 Commendation of the Soul..... 144
130 Prayers before and after meals..... 144
131 Itinerary..... 144
3. Offices partly exterior..... 145
132 Processions..... 145
General principles; End; Order..... 145
133 Different processions..... 145
Candlemas; Palm Sunday; St. Mark and Rogation Days; Blessed Sacrament; Blessed Virgin; Extraordinary.. 146

NUMBERS. PAGES.
134 Funerals 146
" —of Adults 146
From the house to the church: in the church: office:.... 146
Mass: Absolution: from the church to the cemetery..... 147
In paradisum; in the cemetery..... 147
135 Funerals of Infants 147
136 Solemn blessing of a Cemetery..... 148
CHAPTER II.—*Offices not Strictly Liturgical.*
137 In honor of the Blessed Sacrament..... 149
138 Solemn Exposition; Forty Hours' devotion..... 149
Less solemn Exposition; Private Exposition..... 149
139 Processions of the Blessed Sacrament..... 150
140 Benediction; closing the Exposition..... 150
141 Solemn Benediction 151
142 Benediction with the Ciborium..... 152
Relics of the True Cross and of the Saints..... 153

THIRD FUNCTION—SACRAMENTS AND SACRAMENTALS.

PRELIMINARIES.

143 Relations of Sacraments and Sacramentals to the Eucharist 154
General rites 155
144 Ritual and Pontifical; Roman Ritual..... 156
General principles 156
Preparation 156
Administration 156
Registration 157
BAPTISM 158
General rubrics 158
145 Preliminaries—Importance of Baptism and of its right administration 158
146 Sacrament: Sign; Matter; Form; Union of matter and form; Ministers; Subject; Sponsors..... 158
147 Administration: Time and place..... 160
Things to be prepared 161
148 *Infant Baptism*—Preliminaries; catechumenate 162

NUMBERS.		PAGES
149	Purification: Exorcism: salt: sign of the Cross	163
150	Instruction: introduction into the church; creed; *Pater*	164
151	Renunciation: insalivation; renunciation; first unctions	164
152	Baptism: Interrogations	164
153	Regeneration	165
154	Complement: Unction with Holy Chrism; White garment; candle; admonitions	165
	Exceptional cases	167
155	Baptizing a number together	167
156	Private baptism: ceremonies to be supplied	167
157	Baptism of adults	168
	Preliminaries	168
158	Ceremonies	168
159	CONFIRMATION	169
	Preliminaries	169
	Ceremonies	169
160	PENANCE: General Rubrics	170
161	Ceremonial	172
	EUCHARIST	173
162	General Rubrics: Principles	173
163	Practice	174
164	Communion at Mass	175
165	Communion outside the Mass	176
166	Communion of the sick and Viaticum	177
167	Solemn administration of the Viaticum	177
168	EXTREME UNCTION: Preliminaries	179
169	Administration	180
170	After the administration	181
171	Funerals (See also page 145)	181
172	HOLY ORDERS: General ordinations	181
173	Tonsure	182
174	Minor Orders	183
175	Subdeaconship	184
176	Deaconship	184
177	Priesthood	186
178	Episcopate	188

NUMBERS. PAGES.
179 MATRIMONY 190
180 CONSECRATIONS and BENEDICTIONS: General principles.. 191
181 Persons consecrated or blessed..... 192
182 Things blessed annually..... 192
183 Occasional blessings 193

PART THIRD: — LITURGICAL YEAR.

CHAPTER I.—*Cycle of the Festivals of Our Lord* or *"Proper of the Time."*

(1) *Period connected with Christmas*..... 194
184 Preparation: Advent; its duration..... 194
Penance; prayer 195
Antiphons O..... 196
Vigil of Christmas 197
185 Festivals: Christmas; its history; office; masses..... 197
186 Octave of Christmas: festivals included; particularity of their Vespers; Holy Innocents..... 198
187 Circumcision 199
188 Epiphany: particulars; its Octave..... 200
189 Time after Epiphany: festivals in this season..... 201
(2) *Period connected with Easter* 202
Preparation 202
190 Septuagesima: Sexagesima..... 202
191 Lent: particulars; *Laetare* Sunday..... 203
192 Passion Time 205
Holy Week 206
193 Palm Sunday 206
194 Tenebrae Office 207
195 Holy Thursday: Mass; Blessing of the Oils; Repository; *"Maundy"* or *Mandatum*..... 208
196 Good Friday: Morning Office; Veneration of the Cross; Mass of the Presanctified..... 209
197 Holy Saturday: New Fire; Paschal Candle; Prophecies; Procession to the Baptismal Font; Mass..... 210
Paschal Time 212
198 Easter 212
199 Octave of Easter 213

NUMBERS. PAGES.

200 Paschal rite 213
Sundays after Easter; Rogation Days..... 215
201 Ascension 215
202 Pentecost and its Octave 215
Time after Pentecost 216
203 Trinity Sunday: *Corpus Christi*: Sacred Heart; Sundays after Pentecost..... 216
204 (3) *Other feasts of our Lord*..... 217
Transfiguration: Invention and Exaltation of the Cross; Precious Blood, etc. 217
Dedication of the church 218

CHAPTER II.—*Marial Cycle.*

205 Festival of the cycle..... 219
Immaculate Conception 219
Annunciation 219
Visitation, etc. 220
Purification 220
Seven dolors 220
Assumption 220
206 Other feasts of Mary 220

CHAPTER III.—*Proper of the Saints*, or "*Sanctoral.*"

207 Different classes of Saints 222
208 All Saints' Day 222
Holy Angels' 223
209 St. John the Baptist 223
210 St. Joseph 223
211 Holy Apostles 224
212 Confessors 226
213 Virgins and Holy Women 226
215 Proper of the Diocese; of a country; of an order, etc..... 227
216 Patron Saints and Titulars 227

217 *Conclusion* 228
Bibliography 232
***Appendix*—Catalogue of feasts**..... 238
Index—Alphabetical 242

TRANSLATOR'S NOTE.

This work, done into English, is presented to the public with the permission and encouragement of the author, who himself has suggested the introduction of a certain number of modifications.

It belongs to the class termed by the French "*précis*"—that is a complete summary of a science, which professors should teach, in a limited time, to pupils who, for the most part, do not aim to rise above the level of elementary principles.

Such is the case with Liturgy. With a book of this sort at hand, students may follow with ease and interest the oral teaching of the professor, which may not be other than a simple, but always scientific, elucidation of the short sentences of a book, such as is founded on greater liturgical works, on more extensive manuals and ceremonials or, above all, on the personal experience of the professor, who has made Liturgy a serious and systematic study.

Baltimore, June 20, 1907.

PREFACE.

Liturgical study has singularly benefited by the progress of historical science. Its special publications have multiplied—in France, since the impulse, given by Dom Guéranger and his Solesmes School, upon the restoration of the Roman liturgy; and in England, following upon the Oxford movement. Germany, meeting liturgical documents side by side with patrological memorials, has not failed to add her contingent of valuable observations.

Thus the taste for original research, even to the very fountain heads, has been renewed and developed within the last century.

Along this line in previous centuries, the Benedictines, the Jesuits, the Oratorians—a Mabillon, a Muratori, a Claude de Vert, a Lebrun, a Ménard, a Lesley, with many others, have made valuable discoveries, of which we find a full collection in the Patrology of Migne.

The admirable *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, published under the editorship of Dom Cabrol of Farnborough, classifies these materials. Thanks to their alphabetical order, this series of remarkable monoghaphies permits the enquirer to determine easily the exact stage of development in each detail, whilst a copious bibliography enables him to verify for himself.

Already the results obtained, and their probable conclusions have been placed within reach of the public, by means of important works.

Les Origines du Culte Chrétien, by Mgr. Duchesne; *L'Histoire du Bréviaire*, by Mgr. Batiffol; the work of Dom Bäumer, *Geschichte des Breviers; Le Livre de la Prière antique*, by Dom Cabrol; numerous passages from the *Année liturgique*, begun by Dom Guéranger, and con-

tinued by his sons of Solesmes, have revived the taste for this kind of research.

The beautiful Solesmes publication, called *Paléographie Musicale*, gives us in Vol. V. the peculiarly suggestive essays of Dom Cagin.

By means of these works may we not attempt to establish some few land-marks by a liturgical synthesis?

A Professor, above all in the elementary course of a Seminary, should endeavor to interest his pupils. Within limited time he must familiarize them with ideas to be used throughout life. These ideas will serve them in good stead, as it is prescribed[1] that they be imparted to the faithful in order that they may live supernaturally even as their instructors have lived.

This were hardly possible without evolving some laws, to which liturgical actions seem subject, laws which have guided their development from inception to maturity.

If these principles were not regarded, we fear that a course of Liturgy would prove but a dry interpretation of rubrics; and even those historical suggestions, which are usually introduced, would offer but the limited interest of erudition, whereas the soul of Liturgy resolves itself into the study of principles and the grouping of actions around their causes.

This we may attempt. To do so is the purpose of this work.

Whatever may be the objective value attributed to it, it will possess the merit of a scientific hypothesis, which arranges facts, and assigns to them at least a provisional reason, and will, perhaps, explain the introduction of certain apparent anomalies into the general law.

1. For example, we read in the Roman Ritual: "*In sacramentorum administratione, eorum virtutem, usum ac utilitatem et caeremoniarum significationes, ut Concilium Tridentinum praecipit, ex Sanctorum Patrum et Catechismi Romani doctrina, ubi commode fieri poterit, diligenter explicabit parochus.*" (*Rubr. gener. De Sacr. admin.*)

Time and again has it been stated that the center of Catholic Liturgy is the Eucharist.

The Eucharist embodies and preserves all the benefits accorded by God to man.

Se nascens dedit socium. In the Eucharist the Incarnation becomes the treasure of every Christian. In the Tabernacle, he finds a friend.

Convescens in edulium. The supernatural life, which makes us children of God, finds its food in the Holy Communion.

Se moriens in pretium. The sovereign good of the Redemption, accomplished on the Cross, is renewed and applied every day in the Sacrifice of the Mass; and these three prime benefits are the pledge of definitive happiness hereafter.

Se regnans dat in praemium. In all these gifts to man we find a suitable means of rendering to God all honor and glory, through Jesus Christ,—with Him, in Him, in union with the Holy Ghost, as proclaimed in the Doxology preceding the *Pater* of the Mass.

But when was the Eucharist given to us? At the Last Supper.

"On the eve of his death," says the Roman liturgy; "the night when he was betrayed," read the Oriental liturgies, "Jesus took bread." The text continues the narrative, and in conclusion we read: "*Do this in commemoration of me.*"

Have we not here the nucleus of Liturgy—nay more—a sort of miniature of the entire Liturgy? Since the very center and soul of Liturgy is the Eucharist, will it not suffice to show in relief the links connecting every detail with this center, and then to demonstrate that this Eucharist, towards which everything tends, discovers, in the narrative of the Last Supper, the germ of every development, which the Mass today presents for our admiration?

We are persuaded that this unity of design exists, and, if this connection is not the work of a purely subjective

artificial conception, will we not find, in the harmonious evolution of centuries, proof that a living principle, the Spirit of God, has guided the development of actual Liturgy by an influence more or less latent? We might then say: "This is the Lord's doing, and it is wonderful in our eyes." (Psalm cxvii, 23).

To establish fixed principles, let us state first of all the three propositions to which we have been led.

1. The Mass finds its germ in the Liturgical narrative of the Last Supper.

2. This narrative develops in showing forth:

A *preparation,* attributed to the Father;

An *action,* accomplished by the Son;

A *complement,* effected by the Holy Ghost.

Thus we find in the Mass just such an abridgment of the history of the world, as is contained in the Symbol of the Apostles.

3. Every liturgical rite, every part of that rite, seems to revert to this general plan.

Following the formula ascribed to the primitive Mass by Dom Cagin,[1] we find the Euchology of the Father, the Euchology of the Son, and the Euchology of the Holy Ghost. Thus the *Epiclesis* of the Mass is but one example of a general law.

Such is the scheme, of which this work proposes to show the development.

Without pretending to be a complete treatise of Liturgy, it will furnish simply a frame work, which the many excellent publications, used in Seminaries, will readily fill in. Let these works embrace a minute explanation of rubrics and decrees, like the Ceremonial of Falise, or the work of Levavasseur, which is still more complete, especially in the last edition, revised by Rev. Father Haegy, or yet again the Latin works of Stimart, of Wapelhorst, etc., etc.

1. See Paléographie musicale, vol. v, passim, especially pages 85, 86.

To these explanations of the Rubrics may be added full historico-symbolic developments, such as Lerosey's Manual of Liturgy, and its abridgment in one volume, or the excellent publications of Th. Bernard. All will supply valuable commentaries on the principles, views and regulations here briefly indicated.

We have endeavored as far as possible to avail ourselves of the most modern works and the most recent decisions. Priests in the Ministry will find in this summary a reminder of what they have studied, and a supplement to it—an outline of instructions to be given in sermons or at Catechism.

Perhaps, too, it may enable them the better to perceive that Liturgy is the most striking illustration of dogma, morals and piety; and here, indeed, we shall find our highest recompense.

Many of the faithful even may be glad to find a thorough study of questions, in which they feel so deep an interest, an interest evidenced by the success of Liturgical catechisms.[2]

Needless to add that the author will be most happy to receive any suggestions leading to the improvement of this first effort.

May it prove of some use in promoting the love of Our Holy Mother, the Church, and her admirable institutions.

2. For instance, the *Catechisme liturgique* by the Abbé Dutilliet, edited, as *Liturgy for the Laity*, by Rev. A. M. Chéneau, S. S. (John Murphy Co.)

INTRODUCTION.

Liturgy and Worship. — Development of Liturgy.
The Perfect Liturgy. — Liturgical Functions.
Liturgical Year. — Liturgical Provisions.
Liturgical Science. — Plan of the Course.

LITURGY AND WORSHIP.

1. Man has been defined by a philosopher as "A religious animal." Liturgy, like religion, seems to be a necessity of our nature.

Interior relations between God and Man.—To adore the Creator, to acknowledge His benefits, to make reparation for the offenses committed against Him, such are the *duties* imposed by nature upon man.

Moreover, man has certain *needs:* those of his body, depending on manifold circumstances governed by divine Providence; those of his soul, which, as a rule, are above his reach; purity of heart, light of the mind, energy of the will. Hence man's highest interests are satisfied by recourse to the omnipotence and sovereignty of God.

Exterior relations.—But it is a law of nature, that the human heart cannot long be agitated without some outward demonstration.

In his own name, and in the name of all creation of which he is the head, man cannot fail to show *externally* his religious instincts, duties, and needs. Hence from individual piety private manifestations will spring forth. Always lawful in man, such manifestations need be restricted only by *decorum* towards God, personal *prudence* and *respect* for others.

Social relations.—Individual piety however does not suffice, for man is a social being, and society is dependent on God.

Hence family, city and nation must organize, under the divine auspices, *official relations,* by which man raises himself to God, and God vouchsafes to condescend to man.

It is this organization that we call "LITURGY" (Λειτουργία, from λέιτος *public,* and ἔργον *work, action*). We might therefore define Liturgy in general terms: *The organization of the official relations between God and men.*

The rules determining the details of these relations, and these details themselves, are the **Rites.**

Worship is the exercise of liturgical rites.

Remark.—All that is said above, would be true in the hypothesis of a natural religion. In reality, the liturgy of which we are to treat herein, applies to the supernatural status to which God has pleased to raise man, the supernatural status, as restored after the original fall, through the economy of Redemption.

DEVELOPMENT OF LITURGY.

2. Primitive religion.—We may trace some rites and a certain worship in the *primitive,* and in the *patriarchal religion.*

Deviations.—Assyrian and Egyptian discoveries have produced testimonies of a pagan liturgy, admirable in its splendor, but vitiated in the same proportion as were the heathen concepts of the divinity.

The religious and pagan worship of Greece, of Rome, of Persia, are well known. Those of the nations of the Extreme East, Brahmanism, Buddhism, Confucianism, deserve special study. They are indisputable manifestations of the *religious instinct*[1] that we find already expressed by fetichism.

1. Dom BÄUMER, *Geschichte des Breviers,* Introduction.

Jewish religion. — We read in Holy Writ, that after having chosen His people, God gave them the Mosaic Law, determining, at the same time, under what form and by what rites, He wished to be worshipped.

The liturgy of the *national religion* of the Jews was the *figure* and the *preparation* of Christ's religion. This new religion, breaking down all barriers between nations, was to unite all races in one religion, and inaugurate the *perfect Liturgy.*

THE PERFECT LITURGY.

3. Its institution.—No sooner was the Son of God incarnate than He gave all Glory to His Father: "Glory to God, and peace on earth!" The merits of His joyful mysteries and of His hidden life acquired for men an incomparable spiritual treasure.

During His public life, He founded the Church, created its hierarchy, instituted the Blessed Eucharist. His death became the very principle of His triumph, and the source of all life. His resurrection inaugurated His reign, that of the mystical Body of which He is the Head.

Its form in Heaven.—On the day of the Ascension, the Word opened the gates of heaven to His blessed Humanity, introducing at that very moment into the society of Angels, all the Saints of old, who up to that day had been sighing in expectation of the happy hour of their deliverance.

Henceforth, the reign of God was begun.

Sitting at the right of His Father, in the mystery of the Divine life, Jesus Christ is, at the same time, "a Lamb as it were slain," standing before the throne of God. The Angels and Saints, falling down, worship Him, saying: "To Him that sitteth on the throne and to the Lamb, benediction and honor and glory and power for ever and ever."[1]

1. Apocal. v. 6, 13.

Such is the perfect Liturgy in heaven. It was begun by the Descent of the Holy Ghost on earth, on Pentecost day.

Its form on Earth.—The Church thus animated by the Spirit of God, governed by her visible Head and by the whole hierarchy, offers up the Eucharistic Sacrifice. Through this essential function of the priesthood, the Liturgy of the earth unites with the Liturgy of heaven. Jesus Christ, in the Eucharist and in His mystical and glorified Body, becomes the *object* of that worship; He is also the *means;* through Him, with Him, and in Him, all honor and glory are rendered to God. It is through Him that the Church on earth, sanctifying her members in this world by sacrifice, prayer and the sacraments, and in Purgatory by her prayers and indulgences, prepares them for membership in the Church of heaven.

This "work of works," in the midst of all vicissitudes of the Church, shall be continued until that day, when in the final coming of the Saviour, proclaiming the definitive perfection of God's kingdom with eternal peace, the Liturgy itself will be fully glorified.

LITURGICAL FUNCTIONS.

4. Holy Mass.—The chief function in the Liturgy of the Catholic Church is the **Mass,** an unbloody reproduction of the bloody sacrifice of the Cross, a vivid memorial from the separate consecration of the sacred species. This sacrifice gives us the *real presence* of our Lord, and this presence we owe to the recital of the institution of the Divine Eucharist, made by the priest in pronouncing the efficacious words of the Consecration.

We shall find all Catholic Liturgy centering around the Real Presence. There is found the unifying power from which has emanated its wonderful expansion.

The very act that makes Jesus present is also a *Sacrifice,* and this sacrifice puts at our disposal the fruits of the Cross; fruits that the Holy Spirit, who is invoked, applies to us.

Office.—Jesus, made present, will remain with us in His tabernacle, where He lives occupied with the thought of His Father and His Church.

The official public prayer, in the liturgical *Offices*, will be, as it were, the expression of the thoughts, sentiments and prayers of the Saviour; it will assume their power, being itself connected with the preparation and partaking of the Holy Sacrifice of the altar.

This second liturgical function will find its *complement*, and oftentimes its *supplement* in the Eucharistic solemnities: Processions, Expositions and Benedictions of the Blessed Sacrament, thus showing the Eucharist as animating all public prayer.

Communion. — Moreover, the adorable Sacrament is the food of souls. *Communion* is an integrant and conclusive part of the Eucharistic Sacrifice, as it was of old in the sacrifice of *thanksgiving* of the Old Law, a sacrifice in which all present partook of the victim. Towards the communion tend, or from it are derived, the other *Sacraments*, which sanctify the whole life of a Christian, and also the *Sacramentals* which help him to sanctify his use of creatures.

LITURGICAL YEAR.

5. The Eucharist epitomizes all the mysteries of the Saviour's life.[1] "He hath made a remembrance of His wonderful works. . . . He hath given food to them that fear him." (Ps. cx 4.) These mysteries are *sources* of grace. The mysteries of His holy Mother's life, the life and death of His Saints, are the *channels* through which that grace comes to us. By the sacred functions we may draw therefrom at all times of the year.

The old authors frequently compare the astronomical year with the liturgical; the mystical *firmament* of the Church has its *Sun*, Jesus Christ; Mary is there, "fair as the *moon*," and the Saints shine like so many bright *stars;*

1. See CARTIER, *L'Art chrétien*, p. 55.

the various times of the liturgical year are compared to the *seasons;* and the graces to the *fruits* that the earth "bringeth forth in due season."

Thus, the *liturgical year* avoids all monotony in the sacred functions, by the agreeable variety of the mysteries of Jesus and Mary; while the various feasts of the Saints multiply both its lessons and its graces.

LITURGICAL PROVISIONS.

6. All these matters are regulated and ordered by the Church.

In her *liturgical books* are to be found the *texts* to be used. The gestures, attitudes and movements which accompany the texts are the *ceremonies.*

The close relation between texts and ceremonies is determined by the *rubrics*, which are, as it were, the official code of liturgy.

The very precision with which the Church regulates all the details of worship, clearly shows the importance which she attaches to them. She affirms the obligation of piously observing all regulations, and of following the directions given.

Most of the liturgical functions are carried out in a privileged place; the *temple*, called the *church* (*ecclesia*), because it is the meeting place for the *assembly* (*ecclesia*, ἐκκλησία) of the faithful.

Therein is found everything necessary for the performance of ceremonies.

Finally, a special body of officers, the *clergy*, presides over that admirable organization, which vividly speaks to the senses and minds of men, in order that they may become more intimately united with God, whose glory is thereby secured.

LITURGICAL SCIENCE.

7. Liturgical science, called also *liturgy*, embraces in its extent, not only the *objects* before mentioned, but also

the *spirit* with which we ought to be animated in using them. This spirit is discovered in the research of *origins, developments, causes* and liturgical *symbolism.*

The importance of such a science—too much disregarded —is derived from the importance of its *object,* its *end,* and its *Author.*

This science is a branch of Canon Law. It supplies Theology with a living and *traditional monument* of *dogmatic* and *moral* doctrine, and of the rules of *piety.*

PLAN OF THE COURSE.

8. This course is called *synthetical,* because—as was said in the Preface—it is deemed profitable to connect the entire Catholic liturgy with the Holy Eucharist. The starting point being the very recital of its institution, a preliminary study will set up this recital as the center, to which all converges, or from which all is derived.

This course will consist of three parts:

I. What we might call **liturgical elements:** Books, appointments, clergy; outlines of the liturgical calendar.

II. The **liturgical functions:** Mass, Offices, Sacraments.

III. A closer study of the **liturgical year,** with all the variety it brings into the sacred functions.

Should this book be used as a class manual, the course might be practically distributed throughout three scholastic years, so that the first part of the book be studied in the first year; the Mass in the second, and the offices in the third.

This order could easily be changed, according to the exigencies of the curriculum, but it would be profitable to devote, every year, a certain number of classes to the introduction and preliminary study.

All that concerns the administration of the Sacraments, and the particular study of the ceremonies of the Mass, could well be reserved for the period of immediate preparation for the priesthood, as could a thorough and practical study of the Breviary appropriately be made before ordination to subdeaconship.

Finally, details on the liturgical year, together with some interesting historical information, could quite naturally find place on the occasion of the different feasts, at the class held during the week preceding the celebration.

PRELIMINARY STUDY.

THE CENTRAL POINT OF CATHOLIC LITURGY.

Essential Parts of the Christian Sacrifice.

Complementary Parts.—Synthesis.

ESSENTIAL PARTS.

9. Three Evangelists, St. Matthew, St. Mark and St. Luke, have left us an account of the Last Supper.

We also find it in St. Paul's first Epistle to the Corinthians. (Ch. XI.)

In each one of these accounts:

Jesus takes in His hands bread, then the chalice of wine, and gives thanks (*Eucharist*, Εὐχαριστία, *thanksgiving.*) It is the *offering*, where the intention is manifested.

He blesses the bread and wine, and says: *"This is my body. . . . This is my blood."*

Here we have the *consecration,* in which the very separation of the two consecratory formulæ, and of the two consecrated species, so distinctly indicates death and the shedding of blood.

He breaks the bread, and we have the rite of the *"fractio,"* or *breaking*, a prelude to the distribution.

In these words: *"Take and eat. . . . Take and drink,"* we recognize the *communion*, or the consummation through which the sacrifice is completed.

Thus, we have the *three essential parts of sacrifice*—offering, immolation, communion (prepared by the *breaking.*)

COMPLEMENTARY PARTS.

10. The Gospel narrative of the Last Supper constitutes the central point of the Catholic Sacrifice in all liturgies.

But, in the documents that we possess, wherever the recital is liturgically reproduced, some remarkable features are added to the text of the New Testament.

Whether in the *Qui pridie* of the Western rites, or in the *In nocte qua tradebatur* of the Eastern *anaphores*, the liturgical recital proclaims how *venerable, holy, immaculate,* etc., were the Divine hands, which, for the first time, held the consecrated bread and wine. All anaphores add to the narration of the Supper the "*looking up to heaven*," expressly mentioned at the miracle of the multiplication of loaves—a figure of the Eucharist—and at the beginning of the sacerdotal prayer. We may see here indicated, how greatly *purified* and *enlightened from on high*, should be those, who would celebrate this mystery, and those, who would approach and seek therein the food of their souls. Moreover, the mention of God, "the Father Almighty," seems to be intentionally introduced, in order to prepare our faith for the most astonishing of miracles, *mysterium fidei*, "a mystery of faith."

And since this Blood will be "shed for many," numerous *orations* or prayers are poured forth, imploring heavenly graces, that the happy recipients of the fruits of salvation may be multiplied.

From her very origin then, has not the Church been led to prelude the Mass by the "fore-mass," and to multiply prayers and invocations, especially at what we call the *epiclesis*, after the consecration? The *epiclesis* is an appeal to the Holy Spirit in the Oriental liturgies; in the Roman rite, it is an equivalent invocation to the Sanctifying Power of God.

It seems that the whole liturgical structure of public prayer has gradually proceeded from such thoughts and the desire of purity, of light, and of graces to be obtained, in

order to be worthy of offering up the Sacrifice, or in order to secure its fruits; for, according to Dom Cabrol's remark, the Breviary seems, in its development, to have taken possession of these elements of the "fore-mass," and we shall notice in it, as was said, the very expression of Jesus' thoughts, and the feelings of His Most Sacred Heart, present upon our altars and in our tabernacles.

Then, as St. Thomas shows so clearly, the Sacraments themselves, either prepare us for the reception of the Eucharist, or provide for its being received more fruitfully. Most frequently in their administration, they are in close relation to the Divine Sacrifice, while blessings and less solemn consecrations, found in the Ritual and the Pontifical, secure the participation of all creatures in that concert of praises, which Jesus Christ offers to the adorable Trinity, from our altars and tabernacles, as well as in heaven.

Furthermore, let us remark that this Sacrifice offered up, according to Malachias' prophecy, "in every place,"[1] encompasses by means of the liturgical year, all the divisions of time, bringing to mind in the course of the year the entire life of the Saviour, which the Eucharist summarizes: "*Memoriam fecit mirabilium suorum, . . . escam dedit timentibus se.*"[2]

We shall then notice that the whole of the liturgical *provision* is referred to the various details just mentioned: preparation, consecration and reception of the Eucharist. Hence it is derived from the primitive nucleus.

Finally, just as in the Holy Sacrifice we find preparation, action, and communion producing sanctification, so in *most of the details of the liturgy* it will be easy to see the preparatory *preludes*, the *performance* of the function and a sort of spiritual communion by *prayer* imploring sanctification.

1. Malach. I, 11.
2. Ps. cx., 4.

SYNTHESIS.

11. In the brief recital which, in the Roman rite, extends from the words *Qui pridie quam paterctur,* to the words *Hoc facite in meam commemorationem,* we have what might be called, the *nucleus* of the Mass, and even the nucleus of the entire liturgy.

It is, so to speak, from this *nucleus,* that, by way of differentiation and successive developments, the various features of liturgy have proceeded.[1]

Through a sort of mysterious attraction, the sacred narrative has served as a center, around which these features (especially in the Roman order) have disposed themselves in a harmonious grouping. Moreover, in that narrative, we find suggested the various gestures which render the words pronounced more expressive.

The priest takes the bread, lifts up his eyes, bows his head, blesses with a sign of the cross, and, the mystery being accomplished, bends his knee in adoration. These gestures are the germ of *ceremonies.*

But, that a narrative seemingly so simple, should produce through its secular evolution the wonderful development, which we admire, must there not have existed in the soul a profound faith in the august and mysterious truth expressed in these words: "This is my body." . . . "This is the chalice of my blood?"

Lex orandi, lex credendi.

Is not the Real Presence Itself and its infinite power the only explanation for these marvelous liturgical productions, which have come down to us from the earliest centuries, borrowing in their course through various ages all their literary and artistic influences and employing them for the glory of God and the sanctification of men through the Holy Eucharist?

Truly the finger of God is here. The power of the Most High was indeed necessary to produce, from such a grain

1. Dom CABROL, *Le livre de la prière antique,* ch. xviii, p. 236. *Dict. Arch., Anamnèse.*

of mustard seed, the verdant tree which shelters the whole world.

And so indubitable is this, that whenever we see the faith in the real presence growing weaker, wherever that faith has disappeared, worship has dried up, and art has gone into decay. "If anyone abide not in me . . . he shall wither." (John, xv, 6.)

Exactly the reverse is offered us by Catholic liturgy: "He that abideth in me and I in him, the same beareth much fruit." (John, xv, 5.)

Before closing this preliminary study, it were well to consider in reference to it, a number of texts borrowed from the most ancient documents.

These texts seem to dwell upon dispositions of purity and enlightenment in preparation for the Divine Sacrifice. We shall refer to them the insertion into the narrative of the Last Supper, of words which express the holiness of Our Divine Lord's hands and the raising of His eyes to heaven.

The "fore-mass" is the Mass of the catechumens. It recalls to mind the purification and instruction, which in disposing their souls for baptism, prepared them remotely for the reception of the Holy Eucharist.

"But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the Lord; for concerning this also the Lord hath said: Give not that which is holy to the dogs." *Didache, ix*, (First Century).

"And on the Lord's own day, gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure." *Did. xiv.*

"Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him." (Epistle of St. Clement, xxix, 1.) (About 95 A. D.).

"65. But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that they may offer heartfelt prayers in common for ourselves and for the enlightened person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the Commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss.

There is then brought to the president of the brethren, bread and a cup of wine mixed with water, and he, taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And, when he has concluded the prayers and thanksgivings, all the people present express their assent by saying *Amen*. This word *Amen* answers in the Hebrew language to γένοιτο [*so be it.*]. And when the president has given thanks, and all the people have given their assent, those who are called by us *deacons* give to each of those present to partake of the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

"66. And this food is called among us Εὐχαριστία [*thanksgiving*], of which no one is allowed to partake, but the man who believes that the things we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these, but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation; so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them, that Jesus took bread and when He had given thanks, said: 'This do ye in remembrance of Me; this is My body,' and that, after the same manner, having taken the cup and given thanks, He said: 'This is My blood,' and gave it to them alone." (St. JUSTIN *the Martyr, I Apol. ch.* 65 *and* 66.) (About 150 A. D.)

PART I.

ELEMENTS OF WORSHIP.

I. Books.—II. Furnishings.—III. Clergy and Officers.
IV. Liturgical Calendar.

CHAPTER I.

BOOKS.

12. Each liturgical function has its own proper books, which may be appropriately mentioned here. These books are:

1. The **Missal** for the Holy Sacrifice. Complements to the Missal, are the *Gradual* and the *Kyriale,* which contain the musical notation of the texts sung in the choir.

2. The **Breviary** is the book of the divine Office. To sing the office, different parts of the Breviary are needed, with proper notation. Such are the *Vesperal,* for Vespers and Compline; the *Diurnal,* for Little Hours; the *Nocturnal,* for Matins and Lauds.

A close companion to the Breviary is the *Octavary,* or collection of offices for Octaves, complied by Gavantus, and approved by the Sacred Congregation of Rites in 1622. Its use is optional.

3. The **Ritual** is used for the administration of the Sacraments, at funerals, processions and blessings.

4. The **Pontifical** is nothing more than a *ritual* for the use of Bishops.

5. The **Ceremonial of Bishops** contains all necessary information for pontifical ceremonies.

6. The **Martyrology,** published by Gregory XIII in 1584, gives the list of the Saints honored in the Church on each day. It is officially read at *Prime,* after *Benedicamus Domino.*

7. The **Memorial of Rites** of Benedict XIII, determines the rules to be followed in small churches, where the number of clergy is limited.

8. The **Clementine Instruction,** issued by Clement VII in 1592, regulates all that concerns the prayers of "*Forty Hours.*"

9. The **Collection of Decrees and Answers** of the Sacred Congregation of Rites, is the official guide completing and interpreting the Rubrics.

10. The **Proper Offices** conceded by the Sacred Congregation of Rites to dioceses, countries or religious societies.

11. The **Ordo** or official religious calendar, issued yearly by authority of the diocesan Bishop, giving a practical application of the rubrics to the Office and Mass of each day.

CHAPTER II.

THE CHURCH AND ITS FURNISHINGS.

THE CHURCH.

I. A Place for Worship.—II. Parts of the Church.
III. Different Kinds of Churches.
IV. Sanctification of Churches.

I. THE PLACE OF WORSHIP.

13. The *universe* is the temple of God; man is the high priest of creation.

Man having built a house for himself, wished to erect a more splendid edifice for his God. If God did not suggest this design, He at least vouchsafed to approve it.

Holy Writ tells us, that in the desert, God Himself drew the plans of the Tabernacle. At Jerusalem He reserved to Solomon, the Peaceful, the glory of erecting a dwelling place worthy of Him.

The *temple* is the official place for worship. In the New Law, the temple must regularly be consecrated by the Bishop, or solemnly blessed by him or his delegate. It is both the *house of God* and the *house of the faithful,* especially the *house of the clergy,* who are officially invested with so noble an office, as the mediation between God and man.

The meeting of the faithful under the authority of the priests takes place in the temple. This meeting called

ecclesia (ἐκκλησία) has given its name to the temple itself.[1]

In the church *God is to be glorified.* "O Lord, who hast vouchsafed to have a house on earth, in which Thy Name shall be invoked forever. . . . This place is destined for invoking and praising the name of the Lord Jesus Christ" says the Bishop, when blessing the cornerstone of a church.

In the church, *man* receives all kinds of benefits, officially symbolized by the structure itself: The *foundations*, according to the Pontifical, symbolize that God is his support; the *roof* that He shelters him; the *doors*, God's entrance into the souls of the faithful; the *interior* is a symbol of the inner life of God in these souls.[2]

This is God's answer to the homage rendered to Him: abundant *benefits*, removal of *evils*, and development of *virtues*, after reparation for *sins*.[3]

II. DIVISIONS OF THE CHURCH.

Enumeration of its Parts.—General Development.—Exterior Development.

14. 1° **Enumeration of its parts.**—The church being the house of God, of the clergy and of the faithful, we distinguish in it:

The *sanctuary* including: the *altar*—the place of sacrifice,—its steps, and the space around. Here the sacred functions are usually performed.

1. The word *"Church"* (as well as *Kirk* and *Kirche*) is derived from Κυριακόν, *dominicum* (the Lord's house), a name frequently given to the churches in the early centuries. From the word ἐκκλησία, *ecclesia* (assembly, meeting) are derived the words *Eglise, Chiesa, Iglesia*, etc.

2. *Tuum haec fundamenta praesidium, culmina tegumentum, ostia introitum, penetralia mercantur accessum.* (Rom. Pontif. *Consecratio altaris*, Preface.)

3. *Ut ubi invocatur sanctum nomen tuum, bonorum omnium succedat copia, malorum tentamenta procul effugiant, et mercamur habere nobiscum angelum pacis, castitatis, caritatis ac veritatis. . . . Hic peccatorum onera solvantur, fidelesque lapsi reparentur.* (Rom. Pont. *De consec. eccles.*)

The *choir*, where the clergy are seated, is commonly distinct from the sanctuary.

The *nave*,[1] occupied by the faithful: formerly the right side was reserved for men, and the left for women.

15. 2° General development. — The Roman *basilica*, devoted to judiciary, civil or political meetings, presented the shape of a quadrilateral, terminated by a semi-circle, and divided into three longitudinal parts by two rows of columns.

This convenient type was frequently adopted for the plan of the Christian basilicas; at least, the type of the Christian basilica owes something to it.[2] In any case, this type was soon greatly modified by the lateral extension of the *transept*. This modification was the starting point of the most touching symbolism, which the following centuries were to develop.

Art, in every age, was devoted to this task, under the influence of Christian thought and Christian sentiment.

Roman art, itself a branch of Grecian art, after having substituted the arch for straight lines, threw off too definite rules and, breaking the moulds of the different orders of architecture, moved forward to the bold conceptions of the *Romanesque* which it enriched with a *cupola* in the style called *romano-byzantine;* and, having covered the Christian world with those wonderful monuments of the Carolingian epoch, prepared by the ascending thrust of the *ogive*, the astounding efflorescence of the Gothic cathedrals, the climax, it seems, of Christian art.[3]

When, during the *Renaissance*, pagan forms are revived and brought into vogue, the Christian idea, though somewhat set back, is not entirely abandoned. It influences the new art to a great extent. Sometimes, preserving the general features of the Gothic church, it contents

1. From *Navis*, a ship.

2. It is now considered doubtful that Christian basilicas were directly derived from the judiciary basilicas of the Romans. *Ofr. Diction. d'archéol. et de liturg.* at the word AFRIQUE, col. 667. See also LOWRIE, *Monuments of the Early Church*, p. 91.

3. CARTIER, *L'Art Chrétien*, ch. v.

itself with borrowing details from classical art; sometimes, on the contrary, it creates, out of nothing, an entirely new structure, and, over the center of the cross, it erects the immense cupola of St. Peter's, that shelters under the glory of heaven the Holy Apostles' tomb, and throws into the shade of its imposing mass the collossean magnitude of the Rome of the Cæsars.

But let us come to the details of that symbolism, so remarkable, especially in the style, which the Christian idea not only adopted, but inspired the *pointed style*, so improperly called "Gothic."

The **nave** takes the shape of a Latin cross, the top of which (*apsis*)[1] is turned towards the East, if the celebrant at the altar turns his back on the faithful; towards the West, on the contrary, if, the altar being in the front of the *apsis*, the celebrant faces the nave. So, in both cases, the priest looks towards the East, whence Jesus, the true "Sun of Justice," came to us.

Oftentimes, in Gothic churches, the axis of the apse is inflected to the right, thus symbolizing our Lord, "bowing his head, and giving up the ghost."[2]

The **naves** are soon multiplied; three or five, sometimes, but very seldom, seven. Columns spring up, from which *nervures*, or *ribs*, project, as so many branches of a tree, and joining each other, support the groined ceiling.

In like manner, Christian *virtues*, based upon *faith* deeply rooted in *humility*, grow up through *piety* and *hope*, and flourish among the eternal embraces of *charity*, which alone will reign in heaven.[3]

Since a good part of the thrust of the vault is supported by the flying-buttresses, the piers are thereby rendered lighter, and the inside space is less obstructed with masses of stone, the sensation of height is more vividly made, and the multiplicity of details gives incredible depth to the perspective.

1. *Apsis*, or *apse*.
2. John xix, 30.
3. I. Cor. xiii, 13.

The whole **Creation,** whether inside or outside of ıe church, pays tribute to its Author; sculptured *plants* ıd *animals* animate the stone. Nature's triple kingdom represented in images.

The firmament, expressed by the zodiac, the earth and ıe different seasons, man, the various ages of life, chant ıe glory of the Universal Master.

There, the *Creed* may be read in the history of the world om the very beginning.

The Old Testament thereon sculptures those prefigur- g the New.

Jesus Christ and His Blessed Mother live again in the presentation of their divine mysteries; the Supreme ıdge weighs in the balance the works and motives of an; demons are symbolized with their vices to inspire a rror of them, but the images of Christian Virtues lend ıcouragement, and innumerable statues of saints call to ind their example—these saints seem to solicit the ayers of the Christian, and to assure him of the support their intercession before God.

Light pours through stained glass windows, flooding the lifice with richest hues. So does "the Word become the ght of men," that He may more easily be their "life." John I, 4.) A complete *theology,* as it were, sparkles in ıe splendid *roses,* and the marvelous windows, that the iddle Ages so profusely multiplied.

Finally, a series of **Chapels**[1] encircle the church as a *rotective wall,* around the apsis, symbolizing Christ's *own* of thorns, transformed into a crown of glory.

16. 3° **External development.**—Towards the *church* here God dwells, the mind and heart of the Christian vingly turn in the midst of his labors.

1. The chapels were multiplied in proportion as the number of the rgy grew. At first a small apsis terminated each aisle; even both ends the transept, when doors were not opened there for the convenience of e crowd, presented the shape of an apsis; finally the lateral aisles were ntinued round the choir, and chapels built between the piers. The ve-aisles had also at times a series of chapels attached to them

The **public oratory,** commonly and properly called the *church,* built for the use of the people, erected by diocesan authority, with an entrance from a public place, giving easy access to the faithful.

The church is consecrated by the Bishop, or, at least, solemnly blessed by him or his delegate, under the invocation of a *titular*, which privilege is also granted to semi-public oratories when solemnly blessed.[1]

Such a church may be *parochial.* In every diocese there is a *cathedral,* called *metropolitan church* when the diocese is an archbishopric. Certain churches have been raised to the rank of *minor basilicas.* Rome alone possesses *major basilicas.*[2]

It is only in the *parochial church,* that we shall find everything necessary for the life of a Christian. Private and semi-public oratories are, as a rule, intended only for the Holy Sacrifice of the Mass and public or private prayer.

IV. SANCTIFICATION OF CHURCHES.

18. The sanctification of edifices destined for worship is accomplished by *three functions*: Laying of the corner-stone, solemn blessing of the church, and dedication or consecration.

Nothing can manifest the august character of our churches more forcibly than the study of these venerable rites.

1° **Laying of the corner-stone.**—The series of rites is as follows:

1. *Preparation*: A wooden cross is erected the *day before,* on the spot where the altar is to be placed. On the *morning,* blessing of this spot, and of the corner-stone,

1. S. R. C. 4007.

2. There are seven of them—St. John Lateran, St. Peter's, St. Paul outside-the-Walls, Holy Cross of Jerusalem, St. Mary Major, St. Lawrence and St. Sebastian.

which symbolizes our Lord and St. Peter; Litany of the Saints.

2. *Action:* Laying of the corner-stone, and successive blessing of the *foundations* in thirds.

3. *Invocation*: The preceding ceremonies are accompanied by the singing of appropriate psalms, prayers full of meaning, and the sprinkling of Holy Water. The office ends with the singing of *Veni Creator* and the recitation of two prayers, imploring the divine help upon the continuation of the work started, that the church may promptly reach its full completion.

2° The **solemn blessing** is made by the Bishop or a priest delegated by him.

The ceremony begins outside of the church by sprinkling the walls and the foundations with Holy Water. Then, the procession enters the church, whilst the choir sings the Litany of the Saints. A special prayer, followed by *Deus in adiutorium,* precedes the inside sprinkling of the walls. After a final prayer has been sung, Mass is celebrated.

3° The **dedication** or **consecration** of a church is one of the most solemn pontifical functions.[1]

The day before, the Bishop ought to fast. On the evening before, the office of the Martyrs is chanted or recited under a tent, where the relics are kept. On the morning of the dedication day, twelve candles are lighted before twelve crosses, carved or painted on the walls or columns on the inside of the church, symbolizing the twelve Apostles, columns of the Church and lights of the world.

Under the tent, the *penitential psalms* are recited. The door of the church is closed. Before the door: The Litany of the Saints is sung, and the water is blessed; the Bishop sprinkles himself with Holy Water, sprinkles his assistants, and goes thrice around the building, sprinkling the walls. Prayer *Omnipotens, sempiterne.*

1. *Cfr.* Mgr. Duchesne, *Christian Worship,* ch. xii. Dedication of Churches. Dom Cabrol, *Le livre de la prière antique.*

The Bishop, when passing before the door, knocks with his crosier, and engages in a dialogue with the deacon, who has remained in the church and opens the door after the third knock.

The Bishop enters the church with a few officers. Invocation for peace. *Veni creator*, Litany, Prayers, *Benedictus*. A diagonal cross of ashes has been prepared, the Bishop draws with his crosier the *Greek alphabet*, on one arm, and the *Latin alphabet* on the other.

Triple *Deus in adiutorium*. Blessing of the *Gregorian Water* mixed with salt, ashes and wine, thus symbolizing the humanity (water), divinity (wine), death (ashes) and resurrection (salt) of our Lord.

Then, the Bishop goes to the closed door, and, with the extremity of his crosier, signs the door with two crosses, one on the upper part, the other on the lower, and while psalms are being chanted, he dips his thumb in the *Gregorian Water*, and marks five crosses, in the middle and at the four corners of the altar, where five small crosses are carved. Then he goes seven times around the altar, sprinkling it with the same water.

He goes three times around the church (inside), sprinkling the walls at the foot, middle and upper part. He sprinkles also the floor, and, standing in the middle of the church, he sprinkles Holy Water towards the four cardinal points. Thus ends the *purification*, after which the Bishop, facing the door, sings two prayers and a Preface, and prepares cement with the Gregorian Water.

The Bishop and his assistants go to the tent, and bring the relics into the church, going in procession around the building, singing *Kyrie eleison.*

Before entering the church, the Bishop addresses the donor of the church and the faithful assembled. Then he anoints the outside of the door with the Holy Chrism, and solemnly enters the church.

Upon arriving at the altar, he anoints the sepulchre, into which he places the relics, anoints also the under part of the stone prepared to cover the sepulchre, fixes this

stone over the relics with cement, and anoints the upper part of it. Then he proceeds to the consecration of the altar as will be seen hereafter. n. 30.

The altar being consecrated, the Bishop makes an unction with the Chrism on each of the twelve crosses marked on the walls. The church is thereby *consecrated*.

The *sanctification* is effected by burning incense upon the crosses marked on the table of the altar, whilst the Holy Spirit is being invoked with the verse, *Veni Sancte Spiritus*, followed by two prayers and a Preface. After that, it remains only to anoint the anterior part of the altar, and to seal, with four unctions, the four corners of the table to the basis of the altar.

The ceremony is closed by the blessing of accessories and the celebration of the Dedication Mass, either by the Bishop himself, or by a priest delegated by him.

FURNISHINGS OF THE CHURCH.

PREPARATION FOR THE SACRIFICE.—DIVINE PRAISE.—SACRIFICE.

We shall now proceed to a more minute inspection, and examine the interior of the church. The details will show what preparation is made for assisting at the Holy Sacrifice and what things contribute to Divine praise and to the Eucharistic Sacrifice itself.

From the door we shall advance towards the altar, traversing the nave and the choir to reach the sanctuary.

I. PREPARATION.[1]

PURIFICATION.—INSTRUCTION.

PURIFICATION OF THE SOUL.

BAPTISTERY.—HOLY WATER FONT.—CONFESSIONALS.

19. Baptistery.—Generally, near the main entrance of

1. This corresponds to the preparation of the Mass of Catechumens, from the *Introit* up to the *Collects* inclusively. *Cfr.* Preliminary study, n. 10.

the church is located the *baptistery*,[1] where the water of salvation has been poured on our head.

20. Holy Water Font.—The Christian, every time he enters the church, signs himself with Holy Water (which is a striking memorial of the Baptismal Water) and applies to himself the merits of the Passion and Death of our Lord.

On *Sundays*, while the choir sings the antiphon *Asperges me* or, in Easter time, *Vidi aquam*, the *sprinkling* of Holy Water takes place, as a prelude to the Holy Sacrifice, purifying souls and, as is set forth in the prayer, calling down upon them the protection of God's Angel against the attacks of the evil one.[2]

21. Confessional.—The *Confessional* is also located at a short distance from the door, so that it may be of easy access, and, being seen at first glance, it may induce negligent Christians to make use of it. It consists essentially of a *seat* for the confessor, a *kneeler* for the penitent and a *grating* between the two. A *crucifix* is appropriately placed before the eyes of the penitent. The priest should sit in the confessional vested in surplice and purple stole.

ENLIGHTENMENT OR INSTRUCTION.

PULPIT.—PEWS AND CHAIRS.—BOOKS AND IMAGES.

22. Ambo and **Pulpit.**—The soul, purified by Baptism and Absolution, needs to be instructed by the "Word of God."

The *Lector*, the *Subdeacon* and the *Deacon* give forth this Word at the **ambo.**

In modern churches the *ambo* has almost entirely disappeared. It is a large oblong pulpit erected in the nave of the church, with steps leading up to it from the Epistle

1. The description of the *baptismal font* will be given in the article on *Baptism*, n. 147.

2. No one should fail to read the beautiful prayers for the blessing of the water. *Cfr.* also LESLEY, *Missale Mozarabicum*, in MIGNE, P. L. t. 85, col. 103, note.

and Gospel sides. In some mediæval churches it took the proportions of an architectural monument, as the one still existing in the church of St. Etienne-du-Mont in Paris. When so widely extended, it was often called *Jube,* from the words *"Jube, Domne, benedicere,"* sung by the lector before the reading of the *lesson.*

The *ambo* has been almost everywhere replaced by the **pulpit,** where the priest and sometimes, though rarely, the deacon expound Christian doctrine and make the announcements. The *pulpit* should be fixed to the Gospel side of the church, except in cathedrals, where the *pulpit* is to be placed on the Epistle side, so that the preacher may be seen by the Bishop seated upon his throne.

A *crucifix*[1] should be attached to the wall facing the pulpit, so as to remind the preacher that he has to announce only "Jesus and Him crucified."[2]

23. Pews and **Chairs.**—The rubrics of the Missal prescribe that we should kneel during the whole of Low Mass, except at the reading of the Gospel. Our ancestors were doubtless more robust than we; they did not make use of **pews** in church. Nowadays, the pews are nearly unknown in Italy, and not used in the Eastern churches. In European churches, outside Italy, they are often replaced by **chairs.**

24. Books and **Images.**—"Faith cometh by hearing;"[3] but *instruction,* which leads to faith, comes also by seeing. We derive it from **prayer-books,** especially those containing liturgical prayers, books approved by the Church, that enable the faithful to associate themselves, in spirit and heart, with the clergy performing the sacred functions.

Pious **images** also help the soul to enter into the spirit of the Christian mysteries. The Middle Ages have left us their manuscript prayer-books illuminated with admirable

1. In Rome, the crucifix is generally placed on the pulpit itself, at the left of the preacher.
2. I. Cor. ii, 2.
3. Rom. x, 17.

miniatures. This means of instructing souls the Church has never neglected. We have a beautiful proof of its antiquity in the **frescoes** of the **catacombs.** The sight of images instructs, edifies and prompts the soul to pray to the saints represented.

Paintings, statues, banners, colored windows, mosaics are a real catechism in images.[1]

The Council of Trent[2] has fixed the Catholic doctrine as regards this point, and laid down practical rules: *Piety, decency* and *dignity* are required in the artistic productions with which painting and sculpture beautify our churches. This discipline was again called to mind and developed by Pope Urban VIII.[3]

Respect and good taste equally prohibit paper images from being placed on the walls of a church.

After the Titular, the rank assigned to images should be in proportion to the dignity of the person represented—our Lord, His Blessed Mother and other Saints.

II. DIVINE PRAISE—SINGING.

25. Choir and **Singing.**—Having crossed the *nave,* we reach the **Choir.** This is the place for Divine praise, the first sacrifice to be offered up to God.[4]

The true instrument of Divine praise is the **human voice.** No other may be compared to it for the power of exciting, in both the singer and the hearer, spiritual affections, and of directing them to God, on condition however that it be *trained* and well *managed;* its end should never be ostentation, or search for pleasure, but rather the arousing and expression of Christian piety.

The true music of the church is the **plain-chant** or *Gregorian chant.* It alone has the official sanction of the Church. Dom Pothier calls it the "daily bread of the liturgy." If other music be admitted, it should be, as it

1. *Cfr.* n. 15.
2. Session xxv.
3. S. R. C. 810, (15th of March, 1642.)
4. *Tibi sacrificabo hostiam laudis.* Ps. 115.

were, a choice dish, and, according to the expression of Pius X, in his *Motu proprio* of 1903, should be religious, not theatrical, and be inspired by the Gregorian style, like the **Palestrinian polyphony.**

In its ancient form, to which the Holy Father intends to bring us back, the Gregorian chant is closely united with the text, from which it draws its own life. Hence the favor in which the method of Solesmes is held. This method dictates as the rules for the correct execution of plain-chant, the very rules to be observed in the reading of Latin. The *accent* becomes the life of the word. So we could say, with the Rev. Canon Gontier, that that singing is perfect in which grammatical, logical, pathetical and religious accents are equally observed. The most important rule (*regula aurea*) is to unite the words which the sense requires to be united, to separate those which the sense distinguishes, and never to cut a word in parts.

26. Organ.—The sound of *instruments* causes a greater excitement of the senses. True devotion is of the interior. So, according to St. Thomas,[1] if under the Old Law, musical instruments were admitted in religious functions, it was because nothing less was needed to move those "stiff necks and uncircumcised hearts."[2]

However, the *organ*, "the king of instruments" is admitted, as a marvelous auxiliary to sacred music. It symbolizes the music of the Angels and the Saints, in accord with the liturgical praise of the living organ—the voices of the clerics and of the faithful.

27. In the choir, before the sanctuary or, sometimes, behind the altar, as in the *"presbyterium"* of old, we see the **stalls** for the clergy, the **stools** for the singers, and the **lectern,** sometimes called *"the eagle,"* because the custom was to sculpture around it the symbols of the four Evangelists, so that the spread eagle (St. John) would support the book with its wings.

1. *Summ. theol.* 2. 2. q. 91. a. 2.
2. Act. vii, 51.

III. THE SACRIFICE.

Passing through the choir we reach the **sanctuary.** Up to this point, as we proceeded, we noticed that the furniture was appropriate to the preparation of the Sacrifice, to the first part of the Mass, that part which, in the pontifical service, the Bishop performs at the throne.

When the Bishop is to enter upon the central act of the sacrifice, he goes to the altar.

Altar.

28. Material and shape of the altar.—The table of the Cenacle—the first altar,—and the cross—the altar of the Bloody Sacrifice—were made of *wood.*[1] It is most probable that the Apostles, and also the Bishops and priests, at the time of the persecutions, celebrated the divine mysteries on wooden tables. Two altars of wood, upon which St. Peter is supposed to have consecrated the Holy Eucharist, are preserved in Rome, one in the Basilica of St. John Lateran, the other in the Basilica of St. Pudentiana.

Altars of wood were gradually prohibited after the conversion of Constantine. Now, the discipline is that altars are to be made of *natural stone*, a symbol of Christ, says St. Thomas: *Petra autem erat Christus.*[2]

In the catacombs, the Eucharist was celebrated upon the tombs of the martyrs; whence the shape of a sarcophagus often given to altars, and also the custom of enclosing therein some relics of the martyrs.

An altar should have the **shape** of a solid, of which the faces are all vertical and rectangular. Often its shape is that of a *sarcophagus* (the tomb of a martyr), or of a *table* upheld by columns or consoles. Christian art has widely

1. *Quando pomi noxialis*
In necem morsu ruit;
Ipse lignum tunc notavit,
Damna ligni ut solveret.
(Hymn of Passion time.)

2. I. Cor. x, 4. *Summ. theol.* 3, q. 83, a. 3, ad. 3, et 4.

varied the shape of altars, and profusely decorated them with richest ornaments.

The *height* of the altar is to be proportioned to the average stature of priests; its *width* is determined by the dimensions of the paten and chalice; its *length* by convenience for ceremonies.

The table of the altar is *polished,* five small crosses are carved on it: one in the middle and one at each corner. Regularly speaking, the altar should not be set against the wall, for the Ceremonial prescribes going around it in the ceremony of its consecration.

There are two kinds of altars: The *fixed altar* and the *portable altar* or *sacred stone.*

29. The **fixed altar** (*altare*) is an oblong consecrated stone (table) cemented upon a base, so that the table cannot be removed from the base. To mark this inseparable union of the table and the base, the Bishop traces an unction with the Holy Chrism across the joint, thenceforth, if the table is separated from the base, the altar loses its consecration.

The *base* consists of mason's work—stone or bricks. This masonry may form a vault upheld in front by columns, in which case the table should entirely rest upon the solid wall of the rear and the vault.[1]

The *sepulchre* of the holy relics may be hewed out in the masonry and closed either with a cemented stone[2]—in the rear or in front—or with the table itself; the latter case, according to the rubrics of the Pontifical, modifying the order in the ceremonies of the consecration.

The *sepulchre* may also be hollowed in the table itself, about the middle.

In this case, the sepulchre is a quadrangular cavity, large enough for the consecrator to make the unctions inside with his thumb. This hollow contains the sealed box of relics, three grains of incense—a symbol of the "spices"

1. S. R. C. 3126. *Ecclesiastical Review,* May, 1907.
2. S. R. C. 3567 *ad* 1.

used at the burial of our Lord,[1] and the record of the ceremony written on a piece of parchment. The sepulchre is to be closed with a polished *stone,* fixed with blessed cement.

A **sacred stone** is a small slab that may be placed upon a large unconsecrated altar, or rather inserted in a square carved for that purpose, so that the whole surface of the altar may be even. However, a slight difference of level might opportunely be left, thus permitting the celebrant to notice the limits of the sacred stone, so that he may not be exposed to placing the chalice or the host outside of them.

Persecutions and the frequent journeys of missionaries may have introduced the use of sacred stones (*portable altars*, or *altar stones*), the use of which has been largely extended, owing to the difficulty of performing frequently the solemn ceremony of the consecration of fixed altars. The consecration of sacred stones is an abridgment of the consecration of altars. A sepulchre with relics enclosed is required. Formerly, the sepulchre was chiseled out in the front edge.[2] Now it ought to be hollowed in the surface.[3] The relics are not necessarily put in a box, they are laid in the sepulchre, together with three grains of incense and closed up with a small stone carefully cemented.[4]

30. Consecration and meaning.—The altar ought to be consecrated. Though the church may not be consecrated, yet priests are bound under pain of mortal sin to celebrated Mass on a consecrated altar.[5]

The *consecration* of an altar is a pontifical function. An Abbot may consecrate altars for the use of his monastery. In this country, Bishops have obtained from the Holy See an indult, permitting them to delegate priests for the con-

1. JOHN, xix, 40.
2. S. R. C. 3671—4032, *ad* 3.
3. S. R. C. *ibid.*
4. S. R. C. 3162, *ad* 2.
5. S. THOMAS. *Summ. theol.* 3 q. 83, a. 3, ad 3 et 4. In this country, Bishops, in virtue of an Apostolic indult, may dispense priests from this obligation.

secration of *sacred stones,* but the holy oils used in performing the ceremony ought to have been blessed by a Bishop.

The rites of the consecration of an altar are very solemn. The *prelude* consists of the invocation of the Holy Trinity, and the Litany of the Saints ending with three special invocations imploring the benediction, the sanctification and the consecration of the altar.

Next, the Bishop, kneeling at the foot of the altar, sings three times *Deus in adiutorium. . . .* Each time raising the tone of his voice.

The *consecration* includes: The *purification,* signs of cross, sprinkling with *Gregorian Water*,[1] *anointing* with Holy Chrism the sepulchre and the stone prepared for closing it. The table itself, the carved crosses and the whole surface are anointed with the Oil of catechumens and the Holy Chrism, first separately, and then mixed.

The importance and the symbolism of these solemn rites is emphasized by numerous *incensings;* by the *burning* of five small crosses made of thin tapers laid upon five grains of incense, disposed by the Bishop in the five incised crosses; and by admirable prayers.

These rites are common both to the consecration of a *fixed altar* and to that of a *sacred stone.*

But in the consecration of a *fixed altar* only, the Bishop traces an unction with the Chrism on the *anterior part* of the altar, and joins together the table and the base with a similar unction on each of the four corners.

The consecration of a church necessarily includes the consecration of a fixed altar, but the Bishop may consecrate a fixed altar without consecrating the church.

The altar reminds us of the table of the Last Supper, the wood of the Cross, and the sepulchre of our Lord Jesus Christ, by whom our sacrifices are offered up to God.[2]

In the beginning, there was only *one* altar in each

1. *Cfr.* Consecration of the Church, n. 18.
2. Roman Pontifical, *De Ordin. subdiaconi.*

church, thus symbolizing the unity of Christ, of the Church and of the priesthood, but very soon it became customary to erect several altars, so as to accommodate the large number of clergy.

Appointments of the Altar.

31. Steps.—Altars in the catacombs had no steps. From the fourth up to the sixth century only one was admitted.

At present, three steps are required for the main altar. A larger number is tolerated—five, seven, nine, etc. (always an odd number).

The steps may be made either of wood or stone. The platform should be large enough to permit the priest to genuflect easily.

From the lowest step to the communion railing, a space is to be left convenient for ceremonies. The steps of the altar symbolize the "mountain of the Lord," into which shall ascend only the "innocent in hands and clean of heart."[1]

When the priest has ascended the altar, he stands as a striking figure of a mediator between heaven and earth.

32. Shelves. — Tabernacle. — It was about the sixteenth century, that one or several *shelves* were added to the altar.

Before that time (twelfth and thirteenth centuries), the altars were placed against the wall of the apse, or a screen was erected behind them.

This screen—called **retable** or **reredo**—was generally enriched with architectural work, decorated with columns, bas-reliefs, statues, etc. The retable was generally made of stone or marble, but also of wood and gold or silver working. Modest in its beginning, the retable became quite a monument in the sixteenth century.

The **tabernacle,** a small house destined for preserving the Blessed Sacrament, is placed between the shelves. If

1. Ps. xxiii, 3, 4.

the tabernacle is made of marble or other stone, or of metal, it is to be lined with wood, so as to avoid dampness. Out of respect for the Holy Eucharist the inside of the tabernacle is to be either gilt or lined with white silk.

A curtain prevents people from seeing the sacred vessels when the door is open.

The *door* is appropriately decorated with a figure of the Good Shepherd, or of a chalice surmounted by a radiant host.

The *key* should be gilded. It is never to be left in the keyhole, or upon the altar; but it is to be kept by the priest who has charge of the church.

It is required that the tabernacle be covered with a curtain or *canopy* (*conopoeus*) of silk, white or of the color of the day. At the services for the *Dead,* a black *canopy* is absolutely prohibited; a *purple* one is to be used in its stead. It seems that, in practice, this curtain is not so rigorously required, when the tabernacle is a piece of fine sculpture or of great proportions, as is often the case in Rome (for instance at St. Mary Major's).

33. Cross, Candlesticks and **Lights.**—A **cross,**[1] supporting the figure of our Lord, is placed upon the altar with one, two or three **candlesticks** on each side.

These candlesticks, the foot of which is generally triangular, are thus distinct from those borne by acolytes, which have a round foot.

The use of *tapers,* or wax-candles, seems to have had its origin in the East. The custom of having tapers lighted during the Holy Sacrifice is easily traced back to the seventh century in the Western Church.

They were first placed near the altar; afterwards there prevailed the custom of having four tapers placed on the

1. The cross should be large enough to attract the attention of both the priest and the faithful (S. R. C. 1270 *ad* 1, 2621 *ad* 7). If the Blessed Sacrament is exposed, the cross may be placed or not, according to the local custom. (S. R. C. 2365 *ad* 1). It was not until the seventh century that the Crucifix began to be introduced on the altar.—*Ephem. liturg.* Tom. 17, pp. 35-40, an. 1903.

four corners of the altar. It was later, that they were arranged in a row on the rear of the table. At present, they are put upon the shelves.

These candles symbolize the One, who being "the light of the world" has offered Himself up as a sacrifice to His Father.

Two wax tapers are required at the Low Mass[1] celebrated by a priest; four are lighted at a Bishop's Low Mass. At the High Mass chanted without the sacred ministers no more than four tapers are required; six are appropriately employed at the solemn High Mass. At the Pontifical Mass, celebrated by the Bishop Ordinary of the place, seven tapers are required.

The Sacred Congregation of Rites has fixed a *minimum* of six tapers to be lighted at the ordinary Exposition or Benediction of the Blessed Sacrament, and a *minimum* of twelve at the solemn Expositions, as that of the *Forty Hours'* devotion.[2]

The **Paschal candle,** which is solemnly dedicated upon the eve of Easter by the splendid *Exultet* chanted by the deacon, is one of unusual dimensions, being generally several feet in height and of proportionate diameter. It is placed upon a column, or a large candlestick, at the Gospel side of the altar, and is to be lighted during High Mass, from Easter Sunday till Ascension day, on which it is put out after the Gospel.

The tapers required by the rubrics ought to be of beeswax (*de operibus apum*). However, a certain proportion of stearin or other material is tolerated, provided it exists in lesser quantity.[3]

Gas and electric lights enjoy no liturgical toleration; they may be used only for decoration and lighting,[4] avoid-

1. The third candle which, according to the Rubrics, is to be lighted from the *Sanctus* to the Communion, is not obligatory. (S. R. C. 4029 *ad* 2.)

2. S. R. C. 3480.

3. *Collect. S. C. de Prop. Fid.* (1893) nn. 838-841; 1968-1972.

4. S. R. C. 3859.

ing, however, what might be theatrical or of doubtful taste.

Before the altar where the Blessed Sacrament is kept, a **lamp**[1] is required *sub gravi*. In the church, there may be several lamps, burning continually, even if the Blessed Sacrament is not kept there. An old tradition demands that these lamps be odd in number.

The oil to be used is olive oil. However, if there is difficulty in finding such, the Bishop may permit the use of other oils—vegetable as far as possible. In case of necessity, mineral oil may be tolerated.[2]

34. Accessories of the altar.—The high altar should be surmounted and protected by a dome-like construction supported by four columns and called "*ciborium*," and the Ceremonial of Bishops requires that in the churches where there is no *ciborium*, the high altar be surmounted by a **canopy** of wood or cloth.[3]

Upon the altar, in the middle—and over the cloths, of which we shall speak further on—is to be placed the **canon,** a book used by the Bishop when he says Mass.

At the Mass celebrated by a priest, the *canon* is replaced by three **cards** (ordinarily framed), upon which are printed the prayers to be recited by the celebrant in the midde or at both ends of the altar,[4] for which prayers it would be inconvenient to use the Missal.

A **cushion,** or a **bookstand,** supports the Missal, in which, according to rubrics, the book-marks for the Mass should be appropriately placed by the priest in the sacristy before he proceeds to the altar.

An **ablution vase** is to be placed on the shelf, at the Epistle side of the tabernacle. It contains a little water

1. "*Intra et ante altare.*" S. R. C. 2033.
2. S. R. C. 3121.
3. *Caer, Episc.* I. xii, 13, 14; I. xiii, 3.
4. These cards should not remain on the altar, except at Mass time. In buying them, one should be careful to procure those of correct text (warranted by an *imprimatur*) and with suitable pictures. The consideration of pictures may well be sacrificed to clearness of type.

or a *wet sponge*, and is covered with a *purificator*, so that a priest, who has given communion outside of the Mass, may purify his fingers.

Near the altar, on the Epistle side, is located the **credence-table** upon which are laid the cruets; the little bell; the communion cloth; and, at solemn Masses, the chalice; the candlesticks of the acolytes; the *pax*, if used, etc.; the whole being covered with the humeral veil.

On the Gospel side, the **Episcopal throne** is placed for the diocesan Bishop. It consists of three steps, the uppermost one forming a platform, upon which is placed a chair of state, surmounted by a canopy decorated with draperies of the color of the day.[1]

The **faldstool** (*faldistorium*), a chair used by a Bishop who pontificates outside of his jurisdiction, is placed on the Epistle side, facing the faithful. It has arms, but no back.

The *scamnum*, or **bench,** is used by the celebrant and the sacred ministers at High Mass. It is to be covered with green or purple, according to the season.

The **stools** of the ministers and sanctuary boys are also to be covered with cloth.

A **lectern** or **reading stand** (*legile*) should be used by the celebrant at Vespers. The deacon and subdeacon may use the same for the singing of the Gospel and Epistle.

The **communion railing** separates nave and sanctuary, if the choir is behind the altar. If in front of the altar and next to the communion railing, the choir should be limited by one or two steps leading up to the sanctuary.

Matter for the Sacrifice.

35. Above all, it is essential to secure such bread and wine as are required for the validity and propriety of the Sacrifice.

1. Outside of pontifical Ceremonies, the throne is to be draped with green material, which is replaced by purple in penitential seasons. If the Bishop is a Cardinal, the green material is replaced by red. In any case, purple is required in the penitential season. The same rules apply to the *Prie-Dieu*, or kneeling bench, of the Bishop.

The **bread** is to be made of pure flour of wheat, mixed with water, without addition of leaven in the Latin Church. The dough is cooked between two plates of iron properly heated.[1]

The **wine** ought to be natural (*vinum ex vite*) and fermented. However, the addition, at the beginning of the fermentation, of a quantity of spirits of wine, sufficient to raise the total proportion thereof to seventeen or eighteen per cent., might not prevent its use for Mass.

White wine is generally preferred, because it does not soil the linens.

The rubric prescribes that a little *water* be poured in the wine before offering.

Church Vessels and Utensils.

36. Sacred vessels.—The **chalice** and the **paten** are to be made of the most precious metal; the inside at least must be plated with a coat of gold. The foot of the chalice only may be of brass or bronze.

The paten has the form of a small plate. The chalice is a more or less wide cup, supported by a shaft with a knob in the middle. The shaft springs from a base or *foot*, large and heavy enough to secure for the chalice the required stability.

Christian art, influenced by the modes of different ages, has multiplied the designs of chalices, and has lavished a wealth of enamels, carvings and precious stones on these vessels, which are to contain the Body and Blood of our Lord. And, here, it should be borne in mind that *art* and

1. The wafer-iron used for making altar-breads bears engraved light figures, which will appear in relief on the breads. The large hosts generally bear the figure of a crucifix and the small ones the monogram of Christ or the "*Agnus Dei*." The best means to secure perfect white breads is to use irons with the inside silvered. This prevents both the burning and the sticking of the dough.

Cfr. P. Ladislas, *Modèles d'hosties pour les graveurs.*

industry are two different things, and that the beauty of a chalice is not necessarily in proportion to its cost.

It is essentially required that the chalice and paten be consecrated.

The Bishop is the ordinary minister of this consecration. He recalls in the consecration of the paten the Passion of the Saviour; in that of the chalice, the sacrifice of Melchisedech; and in both, the Entombment. The unction is made with Chrism.

The **ciborium,** in which the Blessed Sacrament is kept, is a vessel of metal, generally of silver. However, it may be made of brass or other metal, but the inside must be gilded.

The shape of the ciborium has varied; in the Middle Ages, a pious symbolism assigned to it the shape of a *tower* or of a *dove*. Nowadays, the ciborium is a wide cup upheld by a shaft, with a large base. A slight eminence, in the bottom of the cup, permits the priest to take the last particles more easily. The upper part, or cover, should be entirely removable; it is half-sperical, and surmounted by a cross.

The ciborium is not consecrated, but *blessed*.[1] The blessing of a ciborium is an Episcopal function, but may be and often is performed by a priest delegated by the Bishop.

The **pyx,** "*custodia,*" in which the Blessed Sacrament is carried to the sick, is a small ciborium. It is of various forms. It should always be made so that it may be easily purified. The priest places it in a burse of white silk, lined with a small corporal, and fastened around his neck by a cordon, a ribbon or a chain.[2]

1. The Rubric of the Missal (Tit. II, n. 3) requires this blessing. The ciborium that has contained the sacred species, should rest on a corporal until it is *purified*. The purification of the ciborium is performed like that of the paten by removing the particles into the chalice. After all visible particles have been removed, the priest receives wine in the ciborium, and, having thus washed this vessel, pours the wine into the chalice. After taking the ablutions, he wipes the ciborium with the purificator.

2. O'Kane, *On the Rubrics,* p. 335.

The **ostensorium** or **monstrance,** used to expose the Blessed Sacrament, may be of silvered or gilded copper.

More generally it is made of silver—gold-plated or not—and often enriched with precious stones or enamels.

Its shape has varied. Today, it consists of a figure of a radiant sun surmounted by a cross and upheld by a shaft, which is often sculptured (having the figure of an angel, etc.). This type offers a vast field to the inspiration of Christian artists.

In the center is placed the **lunula** (or *lunette*, or *crescent*) of gold, or silver plated with gold, containing the Sacred Host. The Host should not be in contact with the glass, but only with the precious metal.[1]

37. Other utensils.—After the vessels destined for receiving the Holy Eucharist, nothing is more sacred than the vessels (*ampullae*), in which are contained the **Holy Oils** employed for consecrations, and for the administration of the Sacraments. These are three in number, of tin or silver, having engraved upon them different initials significant of the oil contained therein:

S. C. (*sanctum Chrisma*) mean the Holy Chrism.

O. S. (*oleum sanctum*) or O. C. (*oleum catechumenorum*), the Oil of catechumens.

O. I. (*oleum infirmorum*), the Oil of the sick.

These *ampullae* should never be placed in the tabernacle of the Blessed Sacrament; but in a special ambry, carefully locked, and kept very clean.

The vessels are to be cleaned every year for the reception of the new oils blessed by the Bishop on Holy Thursday.

Other utensils necessary for the sacred functions are:

The **Holy Water vessel,** a vase with a semicircle handle, used to carry Holy Water in the ceremonies of the church, and especially at the *Asperges* before High Mass on Sundays.

The **sprinkler** is a small piece of wood or metal, to which

1. S. R. C. 3234, ad. 4—3974.

is attached a hollow, perforated ball, containing a sponge. (The ball is sometimes replaced by a tuft of hair). The priest uses it to sprinkle the Holy Water.

Sometimes the rubric prescribes the use of a branch of hyssop, which may be replaced by a twig of box-wood or other shrub.

The **censer** and **boat** go together. The boat (a little vessel in the form of a boat, whence its name) contains the incense in powder or grains. The incense is taken with a small spoon often fastened to the boat by a chain. The brazier of the censer is hung upon three chains and surmounted by a cover or lid, which may be raised by a fourth chain.

The person who incenses, holds the top of the chains in his left hand, and the lower part of the chains, near the cover, in his right. Thus, the smoke of the incense ascends to God, as a sign of adoration and a symbol of prayer.[1]

Incense is offered to God only. Relics and statues of the Saints are indeed incensed, also the clergy and the faithful, the corpse of a departed Christian, and objects which are blessed; but with no other view than to acknowledge and adore the sanctifying action of God in these persons and objects.

The **cruets** are small vessels of glass or metal,[2] in which are put wine and water for the Mass. They are placed on a plate.

A **ewer** and a **basin** serve to wash the hands of Prelates during sacred functions.

The **pax** (peace) is a small ornamented plate of metal representing a pious subject (as f. i. the Good Shepherd or the "Agnus Dei" used to communicate the kiss of peace at Low Mass and on several other occasions. It is placed on the credence-table and covered with a light veil.

Lastly, we must mention the little **bell.** During the

1. "Let my prayer, O Lord, be directed as incense in Thy sight." Ps. cxl. 2.

2. The metal cruets should bear an external sign to distinguish that of the wine from that of the water. S. R. C. 3149.

last three days of Holy Week, this is replaced by the **clapper.**

Linens and Ornaments of the Altar.

38. Upon the altar.—The altar is covered with three white linen **cloths,** the uppermost of which should reach almost to the ground. These cloths should be blessed by the Bishop or a priest having received proper faculties. They represent, the Pontifical says, the members of the mystical body of Jesus Christ, and the faithful, who vest Him as with a precious garment.

Outside of the Mass a *cover* of woolen material is spread over the altar cloths. (No special color is prescribed for this cover, but, according to general principles, its color might appropriately be green at ordinary times, and purple in penitential seasons).

In front of the altar.—If the altar is not of artistic appearance or made of precious materials, there is to be a frontal, consisting of a piece of silk more or less richly embroidered and of the color of the day, covering the anterior part of the altar. The ornament is called *pallium* or **antipendium.**

The main altar-cloth may have a lace border.

Over the tabernacle is placed the cover or **canopy,** of which we have already spoken.[1]

The cross of the altar, during Passion time, is to be covered with a violet veil, replaced, during the Mass of Holy Thursday only, by a white one.

The violet veil, a sign of mourning, is taken off at the hour when the thought of the Divine Crucified is present to all minds, on Holy Friday. This constitutes a most impressive ceremony. In Passion time all other crosses, statues and paintings are also veiled with purple.

At solemn High Mass, the *credence-table* is to be covered with a white linen[2] cloth, which should reach to the floor.

1. *Cfr.* n. 32.
2. Cotton is also allowed.

Clerics who wish to communicate at the altar will find upon the credence-table a **communion cloth.** Another will be fastened to the railing for the use of the faithful.[1]

With the cruets is the **finger-towel,** a piece of white linen folded or plaited, with which the priest wipes his fingers at the *Lavabo.*

The Missal-stand should be appropriately covered with a veil varying in color according to the feast or season. The same remark may be made about the lectern[2] or reading desk used by the priest at Lauds and Vespers and by other ministers, when chanting the Gospel, Epistles and solemn Lessons.[2]

Finally, it is becoming that the steps of the altar be covered with **carpets,** which, on solemn feasts, may be extended over the whole floor of the sanctuary.

39. Cloths covering the sacred vessels.—Before Mass, when preparing the chalice, the priest (or the sacristan) puts over it a **purificator,**[4] a white linen cloth, folded lengthwise in three, having in the middle a small cross. This cloth is used for wiping the cup of the chalice after the taking of the ablutions; it does not require a blessing, but, before being sent to the laundry, it should be washed in three waters by a cleric in sacred orders.

The **pall** is a small square of linen, either starched, or made stiff by slipping into it a piece of thin cardboard.

The pall is placed on the paten over the host. During Mass it is used to cover the chalice. It should be blessed by the Bishop, or a priest who has received this faculty. Up to the Offertory and after the ablutions, the chalice, and the other objects, of which we have just spoken, are covered with the **veil of the chalice.** This veil is of silk, with a lining also of silk; its color is the same as that of

1. *Cfr.* n. 34.
2. *Cfr.* n. 34.
3. *Cfr.* n. 34.
4. A purificator is to be placed with the ablution vase. *Cfr.* n. 34.

the vestments. The cross, generally sewed or embroidered on it, is not required by any rubric.

Such a cross is to be put upon the **burse** of silk, in which the corporal is kept. When the priest proceeds to the altar, and after the ablutions, the burse is placed over the veil of the chalice. Between these times, the priest sets it against the shelf, on the Gospel side, the opening turned downwards or towards the tabernacle, unless it be necessary to do otherwise, on account of a wrong disposition of the cross.

The **corporal** is a sacred linen, very fine, without embroidery, blessed by the Bishop, or a priest delegated by him. When unfolded, it is square in shape. Its size is determined by the width of the altar.[1]

It is upon the corporal that the Body (*corpus*) of our Lord is laid during the Holy Sacrifice; hence comes the name of *corporal*. The sacred vessels actually containing the Holy Eucharist must always be placed upon a corporal.

The pall and the corporal are to be *purified* in three different waters by a subdeacon, before being given to a lay person for washing.

A **veil** or **cover,** of white silk, properly embroidered, is put over the ciborium, which actually contains the Holy Eucharist. The priest (or the deacon), before opening the ciborium, removes the veil, and puts it back after having closed the ciborium. The veil is not to be removed to give benediction, and even then the priest conceals the ciborium under the extremity of the humeral veil.

The **ostensorium,** while not containing the Consecrated Host, is placed sidewise upon the altar. If it is laid upon the credence-table, it is appropriately covered with a light *white veil.*

Finally, if the *Blessed Sacrament is exposed,* a *veil* of white silk is suspended before it during a sermon.

1. The corporal is folded three times, forming nine squares; the one in front being marked with a small cross. It is permissible to border the corporal with narrow lace. Formerly the corporal was large enough to be folded over the chalice during Mass. This is the origin of the pall.

CHAPTER III.

CLERGY.

I. Hierarchy. — II. Clerical Dress. — III. Sacred Vestments. IV. Gestures or Ceremonies.

I. HIERARCHY OF THE CLERGY.[1]

40. The **clergy** are entrusted with the charge of Divine Worship. The Sacrament of Holy **Orders** is the means to perpetuate this body of men.

So heavy is the responsibility which it imposes, and so numerous the graces requisite to the fulfillment of its obligations, that this sacrament is administered only by degrees.

The *initiation* is the **Tonsure,** which prepares for Orders as the novitiate prepares for Religious Profession. Once tonsured, a man belongs to the clergy, he ranks in the choir, and participates officially in the Divine praise and public prayer.

Through **Minor Orders,** the cleric is intrusted with functions, which, little by little, draw him nearer the sanctuary and the altar.

The **Porter** has charge of the doors, and of ringing the bells. He keeps the keys of the church.

The **Lector** (Reader) reads the Prophecies. (Formerly he read them from the *ambo*).

1. The word *"Hierarchy"* is understood here in its proper canonical meaning of *a body of clergy of different ranks or orders, enjoying the powers of the Church according to their degree.* The meaning commonly received of the word *Hierarchy,* viz., that of *the body of the Bishops of a country,* is an incorrect one.

The **Exorcist** stands by the communion-railing and keeps away the profane and unworthy.

The **Acolyte** stands by the credence-table, and presents the cruets.

The **Subdeacon** stands at the foot of the altar steps. He ascends the altar to present the matter for the sacrifice. His order, the first of the *Sacred* or *Major* Orders in the Latin Church, binds him irrevocably to the service of the Church, and imposes upon him the obligation of *chastity* and the daily recitation of the *Divine Office*.

The **Deacon** certainly partakes in the Sacrament of Orders. He co-operates in the offering of the Holy Sacrifice, and receives the power of administering the Holy Eucharist and preaching the word of God.[1]

The **Priest** offers and consecrates the Divine Victim, forgives sins, preaches, blesses and administers all the Sacraments, except Confirmation and Holy Orders.

The **Bishop,** invested with the plenitude of the priesthood, confers the Sacrament of Confirmation, and perpetuates, through the Sacrament of Holy Orders, the Sacred Hierarchy.

The **Pope,** the Bishop of Bishops, Jesus Christ's Vicar, teaches the Church with infallible authority, appoints Bishops and has plenary powers to govern the Church of God. The **Cardinals** form his court and council.

At each degree of the hierarchy, those who are invested with any *power*, or intrusted with any function of exterior worship, assume, at the same time, special *duties* towards Jesus Christ's mystical body. This is beautifully expressed by the ceremonies and prayers of Ordination.

Prayer and **edification** by example, and often by public speech, are duties incumbent on all clerics, whatever their rank in the sacred hierarchy.

1. He also receives the power of administering solemn baptism.

II. CLERICAL DRESS.

41. Clerical dress in general.—No special garb was worn by clerics in the early years of the Church, and the sacred vestments now in use are but modifications of the civil garments worn by the Romans. The distinction between clerical and lay dress was made only when the short tunic of the Barbarians was adopted by the Romans. The clergy kept the long tunic (*talaris tumica*), which became the distinctive garb of the clergy.

This tunic, or **cassock,** was at first white, this being the color of the Roman dress; but no special color was prescribed, and, during the Middle Ages, the garb of the cleric though conspicuous by its form was not different in color from that of the layman. Generally, however, simple clerics and priests were forbidden green and red, which were reserved for Bishops.

It is only in the sixteenth century that the actual colors of clerical dress became fixed: Black, violet, red and white.

In all liturgical seasons, the **black cassock** is worn, at home and in church, by clerics and priests. In Catholic countries, it is worn also out of doors. Cardinals, Bishops, and Prelates wear a black cassock at home, but it is ornamented with red or purple trimmings, according to their rank and the liturgical season.

The **purple cassock** is worn in church by Bishops and Prelates, except on penitential days.

Cardinals have the privilege of a **red cassock,** which reminds them that they must be ready to shed their blood for the cause of the Church.

A **white cassock** is one of the personal insignia of the Sovereign Pontiff. This color is a symbol of the purity of life, which ought to be the characteristic of the Vicar of Christ.

The clerical costume includes besides the cassock, the cincture, the cloak, the broad hat, the Roman collar and shoes with buckles. Thus completed, the costume of ecclesiastics is, in the eyes not only of a Catholic, but of

any man of taste, a real type of purity, of graceful dignity and noble simplicity.[1]

42. Choir dress.—All ecclesiastics and officers of the church wear the cassock in the church as the principal part of their choir dress.

Over the cassock, clerics and priests put the **surplice,** a white vestment reaching almost to the knees, the sleeves of which are as long as the arm, and at the same time very wide. The surplice is adorned with very little or no lace. Its name is derived from *superpelliceum* (*super pelles*) meaning that this garment is to be large enough to be put even over a furred coat.

The surplice is generally replaced, in this country, by the **cotta** (improperly called surplice), a garment of linen, shorter than the surplice, bordered with lace, and cut square on the shoulders.

The **rochet** is a surplice with tight sleeves, ornamented with lace. It is the usual choir dress of Bishops, Prelates and Canons.

The Bishop in his diocese, and Canons who have a special indult, put on the **mozzetta** over the rochet. This is a cape to which is attached a small hood, a vestige of a larger one used in some places even in the eighteenth century.

The **mantelletta,** a sleeveless garment, reaching to the knees, replaces the mozzetta, when the Bishop is outside of his jurisdiction. This garment is worn by Roman Prelates.

The solemn choir dress of the Bishop is the **cappa magna,** a large cloak, with a long train, and a cape of ermine in winter and silk in summer, worn over the rochet.

Canons and Prelates wear the **cappa,** but folded and reduced, thus signifying an inferior dignity.

The choir costume is completed by the **biretta**, a square cap with three projections on top, and a tuft (not a tassel) of silk in the middle.

1. Consult Mgr. MARTINUCCI, *Manuale Sacrarum caeremoniarum.* Mgr. BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques.*

The biretta of clerics and simple priests is black. That of the Protonotaries Apostolic, black with a red tuft. That of the other Roman Prelates, black with a purple tuft. Since 1888, Bishops have the privilege of wearing an entirely violet biretta. That of a Cardinal (one of his princely insignia) is red.

III. SACRED VESTMENTS.

I. General Principles.

43. Most of the vestments must be *blessed* by the Bishop or a priest delegated by him.

The formula of this blessing is given in the Ritual and the Pontifical. It alludes to the Sacred Vestments used under the Old Law, implores the virtues necessary to those who are to wear these holy robes, and presages the "garments of glory." (Isaias liii, 1), which shall be the reward for such virtues.

The **color** of these vestments varies.

White is used upon the festivals of the Trinity, of the Saviour, of His Blessed Mother, of the Angels and of those Saints, who, without shedding their blood, gave their testimony by the practice of exalted virtues, Confessors, Virgins and Holy Women. Purity, innocence, holiness, joy and glory, are equally signified by this color.

Red is used on the feast of Pentecost and at the votive Mass of the Holy Ghost, as a reminder of the tongues of fire, a form in which the Holy Spirit manifested Himself. Red is also used on the festivals of the Martyrs, as a symbol of the blood, which they shed for God's cause. For the same reason, this color is used also on the various commemorations of our Lord's Passion.

Green, which is used from the day of the Epiphany to Septuagesima Sunday, and from the feast of the Trinity to the first Sunday in Advent, when there is no special solemnity, is a symbol of the growth of virtues in souls,

planted, as so many flowers, in the garden of the Church.[1]

Purple or *Violet* is used on days of penance. It is replaced by *rose color* when the penitential season is illuminated with some joyful prospect, as on Sundays of *Gaudete* and *Laetare,* and on the fourth Sunday of Advent, when it happens to be the eve of Christmas.

Black is used on Good Friday, and at services for the Dead.

II. Vestments of Priests and Ministers.

44. Vestments for Mass.—All sacred ministers vest in *amice, alb, cincture* and *maniple.*

The **amice** is a piece of linen,[2] square in shape, with a small cross sewed in the middle. Two strings or ribbons, attached to the front corners, serve to fix the amice around the shoulders. The priest, having kissed the small cross, rests for a moment the amice on his head, and then spreads it on his shoulders and adjusts it round his neck, crossing[3] on his breast the strings, which he passes behind his body and ties in front.

Meanwhile, he recites a prayer, in which the amice is compared to a "helmet of salvation,"[4] and a protection against "the darts of the evil one."

The Bishop places the amice on the subdeacon, as a symbol of reserve in speech. It reminds us also of the shroud of our Lord.

Monks have kept the ancient custom of covering the head with the amice, when proceeding to the altar. With it they envelop the hood of the habit. The biretta has replaced the hood for secular priests.

1. At the office *de ea* of a Sunday occurring during an Octave, the color prescribed is that proper to the Octave, f. i. on Sunday within the Octave of St. Lawrence, the Mass *de ea* is to be said with red vestments, and not green.

2. The general decree of the S. Cong. of Rites, 2600, prohibits the use of cotton in making amices and albs. See also S. R. C., 1287, 3455.

3. The general rule is that, in any crossing, the right part is put over the left.

4. Eph. vi, 17.

The **alb** is a long tunic of white linen, reaching to the feet. The surplice and the rochet have been taken from it. The alb symbolizes that angelic purity which should shine in those who stand at the altar. This meaning is very appropriately expressed by the prayer recited by the priest, while putting on the alb.

The alb also reminds us of the white robe of derision, which Herod put on our Lord. (Luke xxiii, 11.)

The **cincture** is a string of linen, silk, wool or cotton, white or of the color of the vestments, with tassels at the ends. It is used to gird up and fasten the alb about the body. The one who girds himself therewith implores the grace of perfect chastity. The cincture reminds us of the cord which bound our Lord in His Passion.

The **maniple,** formerly a narrow strip of linen used as a handkerchief, has become an ornament, which is fixed above the wrist of the left arm. It is adorned with three crosses, the smallest one being in the middle, (this cross is kissed when putting on the maniple), the two others at the extremities. The prayer recited when putting on the maniple reminds us of its former use, as well as the etymology of its name. It speaks of the harvest of merits gathered "in the sweat of his face" by the spiritual laborer, who expiates, by his toil and tears, his own sins and those of his neighbor.

Besides the above vestments, common to all sacred ministers, the deacon, the priest and the Bishop wear the **stole.** The *stola* was, among the Romans, a sort of mantle falling in folds from the shoulders to the feet. It seems that our modern *stole* is but the border of this mantle.

The *stole* is, like the maniple, adorned with three crosses. Deacons wear the stole over the left shoulder and joined on the right side. Priests cross it over their breast. Bishops, on account of their pectoral cross, wear the stole hanging on each side. Priests wear the stole in this last way over the surplice. The stole is a symbol of the yoke of Christ,[1] and reminds us of Christ's obedience,

1. *Accipe iugum Domini.* (Roman Pontifical.)

which has become the principle of the graces conveyed through the priest's ministry.

The **tunic** completes the subdeacon's dress, and the **dalmatic** the deacon's. Both these vestments are nowadays exactly alike. Formerly the dalmatic had short wide sleeves, while the tunic had long, tight ones.

These vestments are "garments of gladness;"[1] therefore they are not used in penitential seasons, Advent and Lent.

The **chasuble,** worn by the priest celebrating Mass, expresses by its fullness the perfection of priestly charity.[2] Wherefore, when it is worn, on penitential days, by the deacon and the subdeacon, it is folded or cut in front.

When a Bishop officiates at solemn High Mass, he puts on the tunic, the dalmatic and the chasuble. In this case, the tunic and the dalmatic are made of light silk.

The chasuble is adorned with a cross.

Formerly the chasuble (*casula*, a small house) was a garment perfectly circular with an opening in the middle to admit the head, while it enveloped the rest of the person of the priest. To have the celebrant's hands and arms at liberty, it was necessary that it should be gathered up over his shoulders. To avoid this inconvenience, the chasuble has been gradually cut, so as to assume the form it now has. But in memory of the ancient form, certain rites have been retained as, for instance, the use of the server holding the bottom of the chasuble at the consecration, and of the deacon and subdeacon taking hold of the border of the chasuble while the priest is incensing the altar, etc.

If the cutting of the sides of the chasuble, the tunic and the dalmatic has made them easier to wear, it has not increased their majesty.

1. Judith x, 3. *Tunica inconditatis et indumento laetitiae . . . indumento salutis, et vestimento laetitiae. . . .* (Roman Pontifical.)

2. *Accipe vestem sacerdotalem per quam caritas intelligitur.* (R. Pontif.) This symbolism was rendered much more conspicuous by the ancient form of the chasuble.

45. Vestments used outside of the Mass.—The **cope** (*pluviale*) is a large cloak, to which a hood was formerly attached. It is open in front. Its original use was to protect the wearer from cold or rain in processions.

The cloak of some religious (f. i. Dominicans), and the **cappa magna** of Bishops and Canons, have the same origin as the cope, and more distinctly remind us of its former use.

Nowadays, the material of the cope is silk of the color proper to the office of the day; the hood has been ripped up, and has become that semi-circular ornament, which is spread on the back of the cope. The cope is worn with the stole at solemn Benedictions. The maniple is never used together with the cope. At Vespers and Lauds, the celebrant in cope does not wear the stole, except at Offices for the Dead. He should not even wear it at Vespers and Lauds celebrated when the Blessed Sacrament is exposed,[1] unless he has to expose the Blessed Sacrament, or to close the service by the Benediction.

In processions and at funeral absolutions, the celebrant wears the stole and the cope.

The assistant priest at pontifical ceremonies, the assistants of the celebrant and chanters[2] at solemn Vespers and Lauds wear the cope.

Priests and deacons must put on the stole, when they have to handle or carry the Blessed Sacrament.[3] When they have to transfer the Holy Eucharist from one place to another, they put on the **humeral veil.**

The celebrant spreads over his shoulders the humeral veil, with which he also covers his hands, to carry the Blessed Sacrament in procession or to bless the people therewith.

The *humeral veil* is a long wide piece of silk or gold cloth. It is always white (or gold) at Benedictions and

1. S. R. C., 3301 *ad* 1; 3873 *ad* 2.

2. Provided they are clerics.

3. Except the deacons of honor, vested in dalmatic, assisting the Bishop at solemn Benediction.

Processions of the Blessed Sacrament. At solemn High Mass, the subdeacon wears a humeral veil, the color of which matches that of the vestments. He uses it to cover his hands when he brings the chalice to the altar, at the Offertory, and when he holds the paten, from the Offertory till the end of the *Pater Noster*.

Finally, an **umbrellino,** or a **canopy,** of white silk, is borne over the Blessed Sacrament, when it is being transferred from one tabernacle to another, or when carried in procession.

III. Pontificals.

46. "Pontificals" are marks of dignity used by Cardinals and Bishops, when they officiate at solemn High Mass or other offices of the church. The use of *"Pontificals"* is also attributed by Canon Law to Abbots in their monasteries, and, by *indults*, to certain Prelates and Canons.

These insignia are:

1. The **stockings** (*caligae*), **sandals** (*sandalia, calcei*), and **gloves** (*chirothecae*). Their color is that of the vestments. They are used at solemn High Mass only, solemn *Requiem* Mass excepted. Bishops put them on in the sanctuary, Prelates, in the sacristy, before vesting in the chasuble.

2. The **ring** is the symbol of the spiritual marriage of the Bishop with his Church. The pontifical ring, adorned with a large gem, must be loose enough to be worn over the gloved finger.

3. The **pectoral cross,** which is used at Pontifical Mass, contains relics of Saints. The Prelate puts it on before the stole. Neither the cross nor its cordon is to be worn over the chasuble.[1]

4. The **mitre,** a solemn head-covering is always white. The *"simple mitre"* is of silk or linen; the mitre called *"auriphrygiata"* is embroidered with gold; the *"precious mitre"* is of gold cloth, richly embroidered and studded with gems. The two points or horns of the mitre symbolize the

1. S. R. C., 3301 *ad* 1; 3873 *ad* 2.

Episcopal power, formidable to the enemies of truth.[1] The mitre has, depending from it in the back, two fillets, called *pendants* or *fanons*, which formerly met and were tied under the chin, in order to make the mitre more secure on the Prelate's head.

5. The **crosier** is the Bishop's crook or pastoral staff, a symbol of his pastoral authority and care. It consists of a metallic staff, generally gilded, curved at the top, and pointed at the bottom. It is not used at funeral services. The *crosier*, being a mark of jurisdiction, is used by Bishops in their dioceses, and Abbots in their monasteries. A Bishop may use it outside of his diocese with the permission of the "Ordinary," and when it is required by the ceremonial at solemn blessings, consecrations, ordinations, etc.

At processions, it may be carried before the Bishop Ordinary,[2] by a cleric, who holds it raised in both hands.

6. The **hand-candlestick** (*palmatoria, scotula*) is a low candlestick with a long handle.

By his *motu proprio "Inter multiplices"* (February 21, 1905) Pope Pius X conceded the use of the hand-candlestick to all Prelates.[3]

7. The **gremial** is a square veil of silk, which is placed on the lap of a Prelate, when he sits in celebrating pontifical Mass.

8. The **pallium**[4] or **pall** consists of a narrow band of white lamb's wool, from which hang two pendants of the same material, one of which is meant to fall down the middle of the back and the other over the breast. Six small black crosses are embroidered on the circular band and its lappets. The pallium is fastened on to the shoulders with three pins of gold.

1. *Quatenus decorata facie, et armato capite, cornibus utriusque Testamenti, terribilis appareat adversariis veritatis.* (ROM. PONT. *De cons. electi in episc.*)

2. S. R. C., 1583 *ad.* 1.

3. Const. *Inter multiplices* n. 78.

4. *Pontificale romanum, De Pallio.—Caer. Episc.* I. XVI.

Every metropolitan receives the pallium from the Pope, on application made "*instanter*, *instantius*, *instantissime*." The honor of the pallium is attached to several Episcopal sees on account of their historical importance. The Sovereign Pontiff sometimes confers the pallium upon a Bishop, as a mark of personal benevolence.

The pallium is made of the wool of two white lambs, blessed every year in St. Agnes' basilica, on the day of her feast.[1]

9. A metropolitan Archbishop, within the limits of his province, has the right to have a **cross** carried before him, in such a way that the crucifix be turned towards him. This cross (much like that used in processions) is also held before the metropolitan when he gives his blessing. Then, out of respect for the cross, he does not wear the mitre.

IV. Vestments and Insignia Peculiar to the Pope.

47. The **falda** is a very large robe with a train. It is made of white silk. The Holy Father puts it on over his cassock, before vesting in the alb.

The **fanon** consists of two capes of silk, the lower being somewhat longer than the upper. Both are striped with perpendicular lines, alternately white, gold and red. A radiant cross is embroidered in front. The Pope uses this vestment over the chasuble, at solemn High Mass only. He puts the pallium over it.

The **subcingulum** is a kind of purse, much like a maniple, which the Pope wears hanging from the left side of the cincture. A cross is embroidered on it. The Pope is the only one who wears this ornament in the Western Church; but all Eastern Bishops make use of a similar one, with this difference, however, that they wear it hanging from the right side.

The **tiara** is a triple crown worn by the Pope, on solemn occasions, as, for instance, when giving the solemn bless-

1. Dom Guéranger. *The Liturgical Year. Christmas, January* 21.

ing *Urbi et Orbi,* and generally when he is carried on his portable throne called **Sedia gestatoria.** In such occasions two *flabelli* or **fans** of peacocks' feathers are borne, one on each side of the sedia by private chamberlains.

When officiating, the Pope does not wear the tiara, but the mitre, as other Bishops.

The Holy Father does not make use of the crosier, for its crook symbolizes a limited jurisdiction. He uses in its stead the **ferula,** a staff or sceptre with a cross at its top.[1]

Upon one of the Pope's rings is engraved a figure of St. Peter fishing. This ring, known as **the fisherman's ring,** is used as the Pope's private seal, and is solemnly broken at his death.

The Pope alone has the right to have a cross on the upper part of his **shoes.** The faithful admitted to a private audience kiss this cross, after having made three genuflections, in conformity with the etiquette of the Roman Court.

APPENDIX.

48. To the church is annexed the sacristy, and sometimes the house of the clergy. Formerly the cemetery extended around the church, hence its name: *"Churchyard."*

1. **Sacristy.**—It is in the sacristy that sacred ministers put on their vestments; there, vestments, sacred vessels and church linens are kept.

The sacristy should be at a short distance from the sanctuary, sufficiently large, well located, exposed to the south or east, and easy to ventilate. Location and details of construction should be chosen with a view to precaution against dampness.

There are to be found in the sacristy:

A **vestment-case** with drawers used to keep vestments in good order. Its upper part serves as a table, upon which vestments may be placed before Mass and offices.

1. The triple-armed cross, which is commonly regarded as one of the proper insignia of the Pope, has never existed.

To it may be added cases and smaller drawers such as are necessary to keep linens and other objects.

It is surmounted by a **cross.**

A **safe** for sacred vessels and other precious objects.

A **fount** with rolling towels.

The **piscina,** a basin with a rather large drain pipe to carry off water, ashes, cotton, etc., into a hollow place dug in the earth, and uncemented. The basin ought to be hermetically closed with a cover.

The sacristy is a holy place; therefore a religious silence is there expected.

Regularly speaking, **sacristans** should be clerics invested with Minor Orders. Let them, at least, have the zeal and the spirit of faith intended by these Orders. Let them exercise great care in the discharge of their duties.

2. **House of the clergy.**—It is important that the house, in which the parochial clergy live, be near the church.

Near the Cathedral are located the **Bishop's residence,** the **Canons' houses** and the **Diocesan Seminary.**

3. **Cemetery.**—The cemetery (from Κοιμητήριον dormitory, sleeping place) is the burial ground. Formerly it always surrounded the church. The gravestones, surmounted by a cross, reminded the living to pray for the departed, and to reflect on the salutary thought of their last end. Every Sunday, at procession, during a short station in the cemetery, the Church used to ask God to grant everlasting rest to those who had left this world, and made the hope of the resurrection shine before the eyes of the bereaved. *Non contristemini sicut et coeteri qui spem non habent.*[2]

1. The Church and Sacristy are to be kept clean and in good order. It is important to have a place for each object and to put each object in its own place. It is better to wipe off the dust with a piece of cloth, than to remove it with a duster.

2. Thess. iv, 12. Directions as to the blessing of Cemeteries will be found hereafter when speaking of *funerals.*

IV. GESTURES OR CEREMONIES.

49. Ceremonies are official gestures prescribed in sacred functions.

The **Rubrics,** both general and particular, contained in the liturgical books,[1] state the rules to be observed in ceremonies as well as in using liturgical texts.[2] Good order and a spirit of religion equally impose a great exactness in observing the ceremonies prescribed by the Rubrics, by the Ceremonial of Bishops and private ceremonials approved by ecclesiastical authority.

Negligence in observing the rules of ceremonies is always inexcusable, seldom sinless, and may cause grave omissions and mistakes.

The gravity of the obligation is proportioned, in each particular case, to the *importance of the object, various circumstances* and *practical difficulties.*[3]

50. Elements. — Whether they consist in the movements of individuals, or of a collective body, ceremonies comprise three elements: *attitudes, movements, actions.*

1. **Attitude** changes, in view of exciting attention, or of expressing religious sentiments.

There are three different attitudes: sitting, standing and kneeling.

Kneeling expresses humility, the nothingness of man before God. When a Christian is *standing,* his prayer is more ardent,[4] he utters the Divine praise with more earnestness,[5] his attention is more easily given to the one

1. *Cfr.* n. 12.

2. General Rubrics occupy the first pages of the different liturgical books, or of their principal parts, as, for instance, in the Ritual, where general Rubrics immediately precede each Sacrament. Particular Rubrics are to be found in the midst of the text itself, from which they are generally distinguished by being printed in *red* type, hence their name.

3. *Cfr.* n. 6, where Rubrics in general were treated.

4. Prayers recited by the priest at the altar.

5. *Te Deum,* and evangelical canticles—*Magnificat, Benedictus, Nunc dimittis.*

who reads or speaks,[1] to whom he is, as it were, more closely united.

By *standing,* whilst a function is being conducted in choir,[2] each one honors those who are performing it, and is ready to take part in it.

Standing, kneeling or walking, with *hands joined* over the breast, are striking expressions of internal recollection which abstracts from any external action.

Standing with *hands extended*, facing one another and uplifted, is a frequent attitude of the priest praying at the altar. It symbolizes the opening of the heart and mind before God. This attitude is very ancient, as we gather from the frescoes of the Catacombs, and early documents.[3]

Sitting is an attitude of rest, favoring attention to reading and preaching,[4] and application to psalmody.[5]

2. **Movements**—the walk, bows,[6] genuflections,[7] extending, raising and joining of hands, raising the eyes, etc., should always be grave, without anything precipitated or affected. Let them always be the expression of an attentive soul, impressed with the importance of the holy ministry.

3. The same sentiments should vivify each one of the

1. Gospel.

2. Incensing; kiss of peace; intonation of antiphons, etc.

3. This attitude has its origin in the Old Testament. Cf. Ex. xvii, 11; Ps. xxvii, 2; *Ibid.* cxxxiii, 2; *Ibid.* cxlii, 6; Tim. II. 2. TERTULLIAN, *De oratione, cap.* 14, etc.

4. Epistle, Lessons, Sermons.

5. Different parts of the Mass, Psalms, etc.

6. *Simple bow*, consisting in inclining the head somewhat. *Moderate bow,* a slight inclination of both head and shoulders. *Profound bow* supposes that the head and body are so bent forward, that the knees may be easily touched with the hands.

7. The *simple genuflection* is made by touching the floor with the right knee, near the heel of the left foot. The *double genuflection*, or *prostration*, is made by kneeling on both knees and making a *profound bow.*

actions prescribed by the rubrics: signs of the cross,[1] sprinkling, incensing, kiss,[2] etc.

51. General Ceremonies.—The clergy in the choir bow their heads, and if they have their birettas on, they remove them, when the names of Jesus and Mary are pronounced, or of the Saint whose office is recited, or of whom commemoration is made; at the names of the three divine persons of the most Holy Trinity;[3] at the name of the Sovereign Pontiff.

They bow when the celebrant says: *Oremus;* during the *Gloria in excelsis*, at the words *Adoramus te, Gratias agimus tibi, Iesu Christe, Suscipe deprecationem nostram;* during the *Credo,* at the words *Iesum Christum, Simul adoratur;*[4] during the Preface, at *Gratias agamus Domino Deo nostro.*

Likewise they remove their birettas and bow, during Vespers, at the words, *Sit nomen Domini benedictum* of the Psalm *Laudate pueri Dominum.*

Those who are walking, or performing some ceremony, stop whilst these words are being chanted, and turn towards the altar.

1. When the priest blesses some object with a sign of the cross, he must join his hands before doing so. When one hand only is used in a liturgical action the other should not remain lifted up, but be rested upon the altar or over the breast, according to the case.

2. When a minister presents an object to the priest, he kisses first the object, and then the hand of the priest. When he receives an object from the priest, he kisses first the hand of the priest, and then the object. This is the general rule.

3. *Caer. Episc.*, I. xxiii, 20;—II. vi, 8.—At the *Gloria Patri* and other doxologies, and at the last strophe of certain hymns.

4. At the words *Et incarnatus est,* all uncover their heads, but remain seated; only those who are actually walking or standing bend their knees. Everybody genuflects at these words on Christmas Day and on the Annunciation Day.

A decree of the S. Cong. of Rites (Sept. 17, 1897) allows the clergy and faithful to kneel at *Et incarnatus est* if such is the local custom.

Mgr. MARTINUCCI teaches that all should kneel, except the Celebrant and his assistants, Canons and Prelates. (*Man. Sac. Caer.* Book II, ch. iv, n. 129.)

In the choir, no one should make other signs or movements, than those required by the office, which is being celebrated.

When anyone enters the choir after the functions have commenced, he should remain some time kneeling, saying some prayers, then, make a genuflection, bow to the choir, and go to his place, where he conforms himself to the actual posture of the choir.

Should one leave the choir, he observes the same rules, but inverts the order of his actions.

CHAPTER IV.

LITURGICAL CALENDAR.

I. Day and Year. — II. Perpetual Calendar.

52. The whole universe is the temple of God. However, God has ordered that temples, built by man's hands should be dedicated to Him.

Likewise, time belongs to God, and yet He has reserved certain periods specially for Himself.

Men's work is generally governed by the change of light and seasons, and consequently is divided into *daily work* and *yearly work*.

In the same way, to the worship of God, hours and days are devoted, selected from the hours of the day and from the days of the year.

Hence, the relations of the Liturgy to time-reckoning, the relations of the *ecclesiastical computation* to the common calendar.[1]

I. DAY AND YEAR.

53. The apparent motion of the sun every twenty-four hours distinguishes the **day** from the **night.**

The apparent path of the sun through the signs of the zodiac measures the **year.**

Finally the motion of the moon, relatively to other constellations, has caused the division of the year into **months.**

In other terms, and to pass from appearances to realities, the *rotation of the earth* on its axis determines the

1. *Cfr. De anno et eius partibus* in the Breviary (*Pars hiemalis*). Authors treating of astronomy and time-calculation.

alternations of *day* and *night;* the *revolution* of the earth around the sun regulates the *year*, and the *revolution of the moon* around the earth has suggested a division into *months.*

Seasons result from the fact that the axis of the earth, almost constantly parallel to itself, points toward the North Star, making an angle of about 67° with the plane in which the earth is moving.

Spring begins when the sun, constantly ascending in the heavens, happens to be in the plane of the equator, equally distant from each pole, and at the same time in the plane of the ecliptic. This is one of the two equinoxes, epochs when spring and autumn begin.

At the solstices, which mark the beginning of *summer* and of *winter*, the sun is at its farthest point from the equator.

The year is thus divided into four *seasons: Spring, summer, autumn* and *winter.* The year is also divided into *twelve* unequal *months*, and into *fifty-two* weeks plus a day.

54. Reformation of the civil year.—The *astronomical year* is that time required by the sun in which to make one revolution through the ecliptic, and it consists of 365 days, 5 hours and 49 minutes.[1] The *civil year* consists of 365 days. The difference is nearly six hours, making one day in four years.

Such a difference at length threw all dates into confusion, so that, at the time of Julius Cæsar, there was a difference of three months between the astronomical year and the civil year. Julius Cæsar made the first correction of the civil calendar, by introducing an intercalar day every fourth year, making February consist of 29 days instead of 28, and, of course, adding one day to the whole year, making it consist of 366 days. This fourth year was denominated *Bissextile*, from the name of the additional day, *bis sexto kalendas martii.* This reformation was brought about in 46 B. C.

1. Exactly 365d., 5h., 48m. 51.6s.

But the true correction was not 6 hours, but 5 hours and 49 minutes; hence the intercalation was too great by 11 minutes. This small fraction would amount, in 1,000 years, to more than seven days.

From the year 325 to 1582 it had in fact amounted to about 10 days; for it was known that in 325, the vernal equinox fell on the 21st of March; whereas, in 1582, it fell on the 11th.

In order to restore the equinox to the same date, Pope Gregory XIII decreed (1582) that the year should be brought forward 10 days, by reckoning the 5th of October the 15th. In order to prevent the calendar from falling into confusion afterwards, the following rule was adopted: Every year whose number is not divisible by four without a remainder, consists of 365 days; every year which is so divisible, but is not divisible by 100, of 366; every year divisible by 100, but not by 400, again of 365, and every year divisible by 400, of 366.

This is the *Gregorian reformation*.[1] This reformation, however, involves an error of less than a day in 4237 years, but this error will be easy to correct.

II. PERPETUAL CALENDAR.

55. The civil year begins on the 1st of January. In the sixteenth century (and even in the eighteenth century in England) the first day of the year was the 25th of March.

1. **Months.** —To make up a perpetual calendar, we first draw 12 columns, one for each month, and we inscribe in them the numbers of the days: Thirty-one for January, March, May, July, August, October and December; 30 for April, June, September, November; 28 for February, with an additional day in leap years.

2. **Fixed feasts.** — Immediately, we may write the names of the fixed feasts on their proper days: Christ-

1. The Gregorian reformation was not adopted in England until 1752. It is not yet adopted by Russia and peoples of Greek religion, so that there is between their calendar and ours a difference of 12 days.

mas, on the 25th of December; the Circumcision, on the 1st of January; the Epiphany, January 6; the Purification, February 2; the Annunciation, March 25 (nine month before Christmas); the Assumption of the Blessed Virgin, August 15; All Saints' Day, November 1; the Feast of the Immaculate Conception, December 8; then the Feasts of the Saints.

To the perpetual calendar of fixed feasts adopted by the Universal Church, each diocese adds its own feasts, whose list and office have received the approval of Rome.

3. **Movable feasts.**—Liturgically speaking, it is necessary first to determine *Sundays.*

Nothing would be easier, should the year contain an exact number of **weeks,** but the year comprehends fifty-two weeks and one day (two days in leap years), so that when an ordinary year begins, for instance, on Sunday, its last day is also Sunday, and the first day of the following year is Monday.

Therefore, every year, the first of January falls on a different day of the week. So, in order to make **Sundays** enter into the perpetual calendar, it has been found convenient to represent the days of the week by the first seven letters of the Alphabet, A to G. They are successively inscribed in their proper columns on the same lines as the numbers of the days. So the letter corresponding to the first Sunday of January will designate all Sundays of the year. This letter is known as the **Dominical letter.** In leap years, the Dominical letter is changed after the 25th of February.

The same succession of letters regularly recurs every twenty-eighth year. Hence the *cycle of Dominical letters,* which is found in the Breviary.

Sundays once determined, it is easy to mark the movable feasts which fall on Sundays:

The feast of the Precious Blood of our Lord, on the first Sunday of July; Our Lady of the Rosary, on the first Sunday of October; several feasts of the Blessed Virgin,

Purity, Maternity, Patronage, which fall on the Sundays of October, etc.

We might also mark the solemnities, postponed to the following Sundays, of feasts occurring during the week, and the Sundays which fix their date with respect to Christmas, such as:

1. The Sundays of Advent, being the four Sundays before Christmas. The first of them falls on or between November 27 and December 2; the fourth, on or between the 18th and 24th of December.

2. The Sundays after the Epiphany, of which the second is dedicated to the Holy Name of Jesus, and the third to the Holy Family.

As to Sundays and feasts connected with Easter, we cannot rank them in the calendar, before having determined the date of Easter.

56. Easter.—The day of Easter is fixed with respect to the path of the *moon*. Easter is celebrated on the *Sunday* after the *full moon*, which follows the 21st of March.

The full moon is supposed to be the 14th day of the moon. Therefore, if the 14th day of the moon is both the 21st of March and Saturday, the day after, Sunday, 22d of March, will be Easter Day.[1] This date is the earliest possible (in principle).

With this rule, laid down by the Council of Nice (325), Easter is never celebrated on the same day as the Passover of the Jews, that is, the 14th day of the moon in the first month.

If, on the contrary, the 14th day of the moon is the 20th of March, the next 14th day will fall 29 days after, that is, on the 18th of April, and, if this is a Sunday, Easter will take place seven days later, that is, on the 25th of April, which day is considered as the extreme limit.

It is, therefore, necessary to know the *age of the moon* on the 21st of March, the day of the vernal equinox; if the moon reaches its 14th day on that or the day after, the fol-

1. So, Easter falls on the Sunday after the first full moon following the vernal equinox.

lowing Sunday, known by its *Dominical letter*, will be *Easter Day*.

We have already determined all the Sundays of the year; it will suffice now, in order to find Easter Sunday to learn how to find *the age of the moon* at any time in the year.

If the solar year comprehended an exact number of *lunations*,[1] then the date of Easter would shift only on account of the Dominical letter. But the solar year has 11 days more than 12 revolutions of the moon. Therefore, if, on the first of January, the moon is new, its age will be 11 days on the 31st of December. This number of days, expressing the *age of the moon on the 31st of December* is called the **epact** of the following year.

After 19 years, the lunations recur on the same days. This cycle of 19 years is known as the **Cycle of Meton** (from the name of its discoverer).

The lunations of each one of the 19 years once determined, one may know, by simply recalling the rank occupied by a year in the cycle, on what days the different phases of the moon will occur in this year.

The number, expressing the rank of a year, in the Cycle of Meton, is the **golden number,** so called from the ancient custom of the Athenians, who inscribed it in letters of gold on the walls of the temple of Minerva.

57. In our perpetual calendar, there is, near the column of Dominical letters, a first column, which will serve to find the days of the **new moons** throughout the year.

Suppose that, one year, the new moon coincides with the 1st of January (as will be the case in 1911), in this case we put a mark (an asterisk *, for instance), in our first column, on the same line as the number 1 and the Dominical letter A; 30 days after, that is on the 31st of January, we shall have also a new moon, we mark another *; likewise 29 days after, that is the 1st of March, and so on, taking alternately an interval of 30 and one of 29 days,

1. A *lunation* is the period of a revolution of the moon round the earth, or the time from one new moon to the next.

since the lunation is effected in about 29 days and a half.

On the 31st of December, the *age of the moon* will be 11 days; xj[1] will be the epact for the following year (in the case, 1912). Therefore, the 1st of January will be the 12th day of the moon; the 19th of January will be the 30th day, and the 20th will consequently be the day of the new moon. We inscribe xj in the column of the new moons, on the same line as the number 20, and likewise 29 or 30 days after, as above.

The following year (1913), the epact will be xxij, and the new moon will occur on January 9, on February 7, etc.; hence, in front of these dates we inscribe xxij.

Having continued for the subsequent years of the cycle, we find, that we have inscribed in the column of moons the figures xxix, xxviij, and so on, regularly decreasing from one asterik to another; except in the months in which the moon has but 29 days, when the figures xxv and xxvj are written on the same line, as well as xxv and xxiv, a combination through which one day is suppressed. Thus the Roman numerals succeed one another, in inverse order, through the 12 months of the year, each numeral giving for the corresponding day, should this day be a new moon, the age of the moon on the first day of the year (the very definition of the epact).

Knowing the epact of a year, we can easily determine the dates of the new moons, and, consequently, those of the full moons, 14 days after. The Sunday following the full moon which happens on or after the 21st of March is Easter.

Practical tables for the calculation of the date of Easter are given in the preface of the Breviary.

58. Easter Sunday once determined, it becomes an easy matter to mark in the calendar of any given year:

1. The Sundays depending on Easter:

a The nine preceding: Septuagesima, Sexagesima, Quinquagesima, Four Sundays of Lent, Passion and Palm.

b The five following the Octave of Easter, namely, sec-

1. The *epact* is generally expressed in Roman numerals.

ond, third, fourth, fifth after Easter, and the Sunday within the Octave of the Ascension.

c Pentecost and all Sundays following, from the first (Trinity) to the 25th or 28th.

2. The week days in determined relation to Easter as:

d Feasts belonging to the general calendar: Ash Wednesday, the Seven Dolors of the Blessed Virgin (Friday before Palm Sunday), Ascension day (Thursday of the fifth week after Easter), and the three days of Rogation, which precede it; *Corpus Christi* (Thursday of the second week after Pentecost); its Octave, and the day after (Friday, the feast of the Sacred Heart), and the days of Holy Week and of the Octave of Easter.

c Feasts of the Passion, celebrated in virtue of an indult, on Tuesdays after Septuagesima and Sexagesima, and on Fridays in Lent.

It remains only to fix the dates of the Ember days; those of winter, in respect to Christmas, on Wednesday, Friday, Saturday of the third week of Advent; those of spring, in the first week of Lent; those of summer, during the Octave of Pentecost, and those of autumn, which take place during the week following the 14th of September (Feast of the Exaltation of the Cross).

59. We may note here, on account of frequent references hereafter, that the different degree of solemnity given to feasts is expressed by saying that a feast is of *double rite, semi-double rite,* or *simple rite;* (or more commonly, that a feast is a *double, semidouble* or *simple*).

Again, a *double feast* may be a *double of first class,* a *double of second class,* a *double major,* or a *double minor.* The "double minor" rite is ordinarily called "*double.*"

The office of Sunday is always semi-double; but there are Sundays which are called *Sundays of first* or *second class.* This degree prevents feasts of the same degree from being celebrated on these Sundays.

These ideas will be developed further on, in treating of *offices,* since the rubrics concerning the degrees of feasts are contained in the Breviary.

PART SECOND.

SACRED FUNCTIONS.

60. Liturgical **functions** are, as it were, the exercise of official relations between God and men.

Men glorify God and ask His graces through the Divine **Sacrifice** and sacred **Offices.** Grace is conferred upon men through the **Sacraments.**

Each one of these three functions conduces to the glory of God and the benefit of men, through the **prayers** which they contain.

We have therefore to treat of:

1° The Divine Sacrifice (*Missal*).

2° The Sacred Office (*Breviary*).

3° The Sacraments (*Ritual* and *Pontifical*).

FIRST FUNCTION.

SACRIFICE OR MASS.

61. Sacrifice is the most essential act of exterior religion.

A sacrifice is an act, by which a reasonable being offers to God his own being or any other being belonging to him. Such an oblation supposes a renunciation which goes as far as the destruction of the object offered. Such is the *act* of sacrifice. Its *end* is to acknowledge the sovereign dominion of God; to thank Him for all His benefits; to entreat pardon for our sins; to obtain from Him graces and other goods which we may expect from Him.[1]

1. *Cfr.* the prayer *Ego volo celebrare missam.* See also *Imitation of Christ,* Book IV, ch. v, last number: *Quando sacerdos celebrat.* . . .

Jesus Christ, is at once, the Minister and the Victim in the **Christian Sacrifice.**

The *act* of this Sacrifice was His death upon the **Cross.**

By a wonderful mystery, and, in order to make it the Testament of the New Covenant, our Saviour anticipated this sacrifice, in an unbloody manner, at the **Last Supper,** and *instituted* its continuation throughout all ages.

It is this Sacrifice that we call **"Mass."**

Hence we have to study

I. The Mass (Chapter I).

II. The Different Masses (Chapter II).

CHAPTER I.

THE MASS.

I. History of the Mass. — II. Our Present Mass.
III. Defects and Accidents.

I.

HISTORY OF THE MASS.

In the preliminary study,[1] we analyzed what might be called the *nucleus* of the Mass.

From that analysis it was seen that the general plan comprehended a preparation, or "fore-mass," and the Mass, properly so called.

We noticed that the germ of this is contained in the *Qui pridie* of the Western Church,[2] and in the *In nocte qua*

1. *Cfr.* nn. 9 to 11.

2. All Latin liturgies begin with these words; except in the Mozarabic rite, according to the Missal of Cardinal Ximenes. (Migne. P. L., t. 85). But the formula given by Ximenes' Missal is not the original formula used in the rite. Dom Cagin, O. S. B., remarked that the original formula, was as in all Latin liturgies, *Qui pridie.* This is proved by the next prayer, which is entitled *Post pridie*, a title that has no sense in the present formula in which *Qui pridie* is replaced by *In nocte qua tradebatur*, as in St. Paul, I. Cor. xi, 22-26.

tradebatur of Oriental rites. This germ has grown and developed.

It is the history of this growth or development that we must study:

1. In the PRIMITIVE LITURGY.

2. In the DIFFERENT LITURGIES, which have proceeded from the *primitive*.

I. PRIMITIVE LITURGY.

62. Fore-mass. — The early Christians practiced, as our Lord had done, and the Apostles after Him, the **ceremonial of Jewish meetings** in the temple of Jerusalem, and in the synagogues.

In the *Acts of the Apostles*,[1] we read that the Apostles took part in the liturgy of the temple. St. Paul, almost everywhere, takes the occasion of **Sabbath meetings** to preach Jesus Christ. The order usually followed in these meetings included *readings* from selected passages of Scriptures, the singing of Psalms, or oral commentary, or *preaching*, and a *final prayer*, all concurring to dispose the soul to praise God and practice virtue.

What better preparation for the celebration of the Eucharist?

The only modification consisted in adding to the usual reading of Scripture, that of the *letters* of the Apostles (*Epistles*) and of the *Gospels*, as soon as they were written.

After these preliminary rites, calculated to purify and instruct the soul, the **Missa** took place, or the *dismissal* of the catechumens; the faithful alone being admitted at

1. Acts iii, 1; xiii, 5, 14; xiv, 1; xvii, 1, 2, 17; xviii, 4.

the sacred mystery. Hence the name of the **Mass,**[1] meaning the Holy Service, from which were excluded the uninitiated and the unworthy.

63. Mass.—Then, the priest **offered** bread and wine, the *matter* of the sacrifice (*offering* or *oblation*).

He praised the **Father,** through Jesus Christ, for His benefits, especially creation and the long preparation in the Old Testament (*Preface, praefatio, illatio, contestatio*). This prayer was concluded by the *Trisagion* or *Sanctus.*

Next, having recalled the Incarnation of the **Son.** (*canon, anaphora, post-Sanctus*), the celebrant reached the recital of the Last Supper, efficacious narrative of the mystical immolation of the Redeemer, whose **Passion,** followed by His **Resurrection** and His **Ascension,** brought about the salvation of the world. On the last day, Christ will come again as supreme **Judge.** (*Anamnesis*).

Then, as though to perpetuate the remembrance of Pentecost, the priest invoked the **Holy Spirit.** During more than one sacrifice offered under the Old Law, fire was seen to descend from heaven and consume the holocaust,[2] God

1. This etymology is not seriously contested. All scholars admit that the origin of the word *Missa* (and consequently of our word *Mass*) is taken from the *dismissal* of the catechumens. At the end of the meeting there was another *missa,* that of the faithful, the only one which is now preserved: *Ite, missa est* (Go, it is the dismissal!) Soon the word *Missa* was used among the faithful to mean the Holy Sacrifice. St. Ambrose, in 385, used it in this sense, (*Epist.* 20 *ad Marcellinam,* n. 4.) The motive, which prompted the use of this word, was doubtless that its liturgical meaning could not be guessed by infidels.

2. Levit. ix, 24; III Kings xviii, 38; II Macc. i, 22; Judges xiii, 20. See, in the Sacramentary of ALCUIN, a most curious text, strikingly expressing the *anamnesis* and the *epiclesis.* (MIGNE P. L. t. 101, col. 449, *Memores sumus . . . Descendat etiam, Domine . . . .*) See *Diction. liturg.* ALCUIN, col. 1080. We mention here the sacrifices of the Old Law, not because they were still regarded so in the primitive liturgy, but in order to show out more clearly the importance of this really primitive element—the invocation of the Holy Ghost, commemorating the mystery of Pentecost, after those of our Lord's life. See H. J. HEUSER, *The Tenebrae and the Holy fire,* in the "*Ecclesiastical Review*" (March 1, 1907).

thus visibly taking possession of, and, in a sense, uniting Himself with, the victim offered by man. So must the Sanctifying Spirit first unite with the Host virtually transported to the altar in heaven. (*Epiclesis*).[1]

Thence will descend upon the priest and the faithful, who will communicate in their turn, the Power that sanctifies.

Consequently, man, and, with him, all the Universe, which is summed up in his nature, will give, through Jesus Christ, with Him, and in Him, in union with the Holy Ghost, all honor and all glory to the adorable Trinity.

This perfect praise is completed by the **Lord's prayer,** a happy transition disposing the soul to the **communion,** which the **breaking** prepares and the **thanksgiving** follows.

Such is the general process that the most recent studies[2] seem to ascribe to the **primitive liturgy.** The same process is found as the foundation of all liturgies.[3]

In the beginning, the celebrant was simply bound to follow the general plan of the Mass. Around the two fixed parts, recital of the **Last Supper** and the **Lord's Prayer,** he was free to develop details according to the inspiration of his piety. This liberty soon gave place, in every community, to determined rites.

1. On the *epiclesis,* see LESLEY, *Missale mozarabicum,* in MIGNE, P. L. t. 85, col. 250, note f.

2. See the remarkable and suggestive works of Dom CAGIN O. S. B., (*Paléographie musicale,* tome v).

3. *Cfr.* MURATORI, *Dissertatio de rebus liturgicis,* in MIGNE, P. L. t. 74, col. 857. Rev. T. P. GILMARTIN, D. D., *The unity of Mass liturgies,* in the *"Irish Theological Quarterly,"* Jan., 1907.

II. DIFFERENT LITURGIES.

64. Various liturgies resulted from the diversity of formulæ and also from the different places assigned to accessories—kiss of peace, dyptics, memento, breaking, blessings, etc.

Oriental liturgies.—Thus, in the East, besides the liturgy of which the **Didache** and other early documents show some traces, we have the liturgy of the **Apostolic Constitutions;** the **Syrian** and **Greek** liturgies, bearing the names of St. James, St. Basil, St. John Chrysostom, and the peculiar rites of the Copts, Maronites, Armenians, etc.

A character, common to all these liturgies of the East, is that each one soon presented a **fixed type.** In other terms, the Mass, with the exception of the readings, is, in each of these liturgies, the same for every day, when this liturgy is used.

65. Western liturgies.—In the West, on the contrary, a great **variety** of changeable parts was maintained, and each community soon determined the texts assigned to each feast.

Thus were distinguished:

The **Milanese,** or Ambrosian, liturgy, still used in Milan.

The **African** liturgy.

The **Hispano-Gothic,** or Mozarabic liturgy, still used in Toledo (Spain) as restored by Cardinal Ximenes (1500).[1]

The **Celtic** liturgy.[2]

The **Gallican** liturgy replaced, under Charlemagne, by the Roman liturgy.

Certain churches, such as Lyons, Geneva, etc., preserved (some even up to the time of St. Pius V and later) a num-

1. *Cfr.* A. Battandier, *Annuaire pontifical,* (1905), page 23.
2. *Cfr.* F. E. Warren, *The Liturgy and Ritual of the Celtic Church,* (Oxford, 1881).

ber of interesting peculiarities, which distinguished them from the pure Roman liturgy.[1]

Some eminent liturgists have thought that the Latin group was derived from Eastern liturgies through Milan, perhaps at the time of the Arian Bishop Auxentius, the predecessor of St. Ambrose, the Roman liturgy remaining isolated.[2]

Other scholars, on the contrary, ascribe to the Roman Church a predominant part in the development of the Western liturgies.[3]

In this hypothesis, each Latin liturgy would substantially constitute one of the **successive phases** of the Roman liturgy, which phase would be the one corresponding to the Roman liturgy, existing at the time of the evangelization of each country.

Thus, the right, claimed by Pope Innocent I.,[4] (about 416 A. D.) of imposing the liturgy of the Roman Church on all those countries which owe her their faith, would be confirmed.

It would be under the supervision and through the fruitful action of the Roman Pontiffs, and especially of the great liturgists, St. Damasus, St. Leo, St. Gelasius, St.

1. The wealth of formulæ perserved in the various liturgical monuments is really wonderful. It is a most fruitful source from which theology may draw the traditional elements of Christian faith, morals and piety. See some of these sources, more generally accessible, in MIGNE'S *Patrologia latina:*

Roman Sacramentaries, called—*Leonian*, tom. 55; *Gelasian*, tom. 74, col. 1049 (TOMMASI); *Gregorian* (MENARD), tom. 78. *Ordines romani*, t. 78. *Missals; Mozarabic* (LESLEY) t. 85; *Gallican* (MABILLON and MURATORI), tom. 72; *Ambrosian*, etc. *Codex Bergomensis*, in *Auctarium Solesmense*, tom. 1. The Benedictines Dom CABROL and Dom LECLERCQ have started a vast publication, *Monumenta Ecclesiæ liturgica*, the first volume of which appeared in 1902, containing the remaining fragments of documents before Constantine. The fifth volume has been recently published. *Liber Ordinum* (Mozarabic.)

2. Mgr. DUCHESNE, *Christian Worship*, and article in the *Revue d'histoire et de littérature religieuses*, January, 1900.

3. *Paléographie musicale*, tome v.

4. *Epist. ad Decentium.* (MIGNE, P. L. t. 20, col. 552.)

Gregory the Great, that the details of the Mass, would have been successively ordered.

Rome would have, finally, grouped around the real body of the Saviour, the different members of His mystical body. Thus we see in the Roman Canon the Church militant is recommended at the beginning of the *action*, and the Church triumphant is called to attend it.

After the acceptation of the Victim, rendered practically *salutary* through the effusion of the Holy Spirit, the Church suffering receives graces from it, and the Church on earth entreats to be united with the Church in heaven.

Such is the definitive constitution of the Roman Canon, *at least* from the time of St. Gregory the Great (600).[1]

II.

OUR PRESENT MASS.

66. Such as it was determined by St. Pius V, Clement VIII and Urban VIII, the modern Mass presents a chain-like series, which it is important to show in detail.[2]

Three general divisions { *Preparation*, *Celebration*, *Conclusion*.

Preparation { of the *heart:* from the *Introibo* to the *Collect*. of the *mind:* from the *Epistle* to the *Oremus* of the Offertory.

1. It is worthy of remark that if we set apart the *diptyes* of the Roman Canon, its plan is the same as that of other liturgies. (See LEBOSEY, *Abrégé du manuel liturgique*, edition of 1902, pp. 134-135.)

2. We take, as a basis, a remarkable article of St. THOMAS, *Summa theol.*, p. 3, q. 83, a. 4. Let us observe, however, that the principal phases of the Mass end with a *prayer* prepared by a previous appeal to those present to attract their attention, and make them enter into a community of views with the celebrant. *Dominus vobiscum; Pax vobis; Oratc, fratres; Oremus*, etc.

Celebration { *Offering:* from the Offertory to the Secreta.
Consecration: from the Preface to the *Pater.*
Fraction and Communion: from the *Libera nos* to the *Post-communion.*

Conclusion: from the *Ite, missa est* to the *last prayers.*

I. PREPARATION, OR FORE-MASS.

PREPARATION OF THE HEART.—PURIFICATION.

67. It seems[1] that this preparation is only the development of these words, included in the recital of the *Last Supper*, as it is related in most liturgies: *in sanctas, venerabiles, immaculatas manus suas.*

We already read in St. Clement's first epistle to the Corinthians xxix 1: "*Accedamus ergo ad eum in sanctitate animae, castas et impollutas manus elevantes ad illum.*[2]

The need of such preparation was felt to such an extent that the preparation is now made twice; first, at the foot of the steps, and then at the altar; not to speak of the previous preparation, optional for the priest, in the sacristy, made by the Bishop at his throne or at the faldstool, before and while putting on the sacred vestments.

1° **At the foot of the steps.**

1. The sign of the cross, *In nomine Patris*, etc.

2. The Psalm *Iudica me.*[3]

3. The confession of sins, *Confiteor*, with *absolution* and *versicles*, ending with *Dominus vobiscum*[4] and two pray-

1. *Cfr.* n. 10.

2. See other texts given, page ...

3. The psalm *Iudica me* has become official only in the Missal of St. Pius V. It was not introduced into the Masses of Passion time or *pro defunctis.*

4. The priest does not turn toward the people, since he is supposed to be among them or near them.

ers: *Aufer a nobis*, which sums up all that precedes, and *Oramus te per merita Sanctorum*, which the priest recites, resting his joined hands upon the edge of the altar. While reciting this prayer he kisses the relics contained in the sacred stone, imploring mercy. At solemn High Mass, the Bishop kisses also the Gospel of the day.

At High Mass, the celebrant then incenses the altar.

2° **At the altar.**—At the corner of the Epistle, the celebrant again makes the sign of the cross, and reads the **Introit.** The Introit is an antiphon. It accompanies a Psalm, which was long ago reduced to one verse with the *Gloria Patri.*[1]

Such is the beginning of the *purification.*

Formerly, on station days, the custom was to enter the church in procession, singing the **Litany of the Saints.** This rite is now observed only on Holy Saturday, and on the eve of Pentecost, consequently, the Mass of these days has no *Introit.* The three *Kyrie*, addressed to the Father, the three *Christe*, addressed to the Son, and the three *Kyrie*, addressed to the Holy Spirit recall and sum up this litany of penance.

On the feast days,[2] the recitation or singing of the *Gloria in excelsis Deo* gives glory to God,[3] and brings down, with the pardon implored, peace to men of good will.[4]

The *Pax vobis* of the Bishop, or the *Dominus vobiscum* of the priest, inspires a confidence that God really is "in

1. The *Gloria Patri* is omitted at the Mass for the Dead, and, at masses *de tempore*, from Passion Sunday until Easter.

2. The *Gloria in excelsis* is said at Mass when the *Te Deum* has been recited at Matins, and also on Holy Thursday and Holy Saturday; at solemn votive Masses, except those celebrated in purple vestments; at votive Masses of the Angels, and at the votive Mass of the Blessed Virgin on Saturday.

3. *Laudamus, Benedicimus, Adoramus . . . Gratias agamus.*

4. *Domine Deus, Agnus, Dei . . . Qui tollis peccata, miserere, suscipe deprecationem.*

the midst of those who are gathered together in His name."[1] They introduce the **Collects.**[2]

These prayers *collect* the sentiments of the celebrant and of the faithful, and offer them to God, through Jesus Christ,[3] in the unity of the Holy Ghost.

Thus ends the "purification of the heart."

1. MATT. xviii, 20.
2. Number of Collects:

—On *double* feasts, only one, to which are added the commemorations of minor feasts which may occur on the same day.

—On *semidoubles*, Sundays, days within an Octave, votive Masses, *regularly* three prayers are said, and more, if the number of commemorations is greater. In certain Octaves, only two prayers if there is no more than one commemoration.

—On *simples*, ferials and vigils, more than three prayers may be said from devotion, but the total is to be an odd number.

Any commemoration of the office at the Mass, implies a prayer, except on Palm Sunday, the eve of Pentecost, at solemn votive Masses and at Masses for the Dead.

Sometimes, prayers, ordered (*oratio imperata*) by the Pope or by the Ordinary, are added.

3. The conclusion of the prayers varies: The solemn conclusion is always used at Mass and in the Office; the brief conclusion is used at the final antiphons to the Blessed Virgin (*Alma, Ave, Regina coeli, Salve.*) and generally at benedictions, and outside of the office.

The following verses sum up the use of appropriate formulæ:

Per Dominum dicat, si Pater quilibet orat.
Si Christum memores, *per eumdem* dicere debes
Si loqueris Christo, *Qui vivis* scire memento;
Qui tecum, si sit collectae finis in ipso;
Si memores Flamen, *eiusdem* dic prope finem.

The singing of prayers, when the conclusion is brief, is *recto tono*, except the last syllable of the text, and the last of the conclusion, which are lowered by a sesquitone (*do la*). If the conclusion is solemn, *at a ferial office* (Little Hours and Compline at all offices, *simple* offices and ferials, offices for the Dead, blessings, S. R. C. 3528) the whole prayer is sung *recto tono*. At Mass, Lauds, and Vespers of *semidoubles* and the above (including commemorations), the prayers have four inflections, two in the body of the prayer, and two in the conclusion. These inflections are symmetrically disposed: the first and fourth comprehend three syllables before the emphasis which precedes the colon (:), and that which precedes the end of the conclusion (*do si-la-do do*); the second and third lower by a half-tone the syllable preceding the semicolon (;) and the middle of the conclusion (*do-si*).

Preparation of the Mind.—Instruction.

68. The *instruction* generally begins with the reading of the **Epistle,**[1] followed by pious aspirations: **Gradual. Alleluia, Tract,** and sometimes **Sequence** or *Prose.*[2]

The **Gospel** completes the instruction. It is preceded by the *Munda cor meum*, a supplication for purification of heart and lips. On certain days the **Credo,**[3] of Nicæa and Constantinople, follows as a profession of faith.

Dominus vobiscum formerly introduced a great **oration,** of which only the word *Oremus* remains.

After this were long prayers, which are still preserved in part in the office of Good Friday.

At this time, catechumens and penitents were dismissed from the assembly by the deacon. This marked the end of the "preparation," and the beginning of the Sacrifice.

Since the dismissal of the catechumens has been abol-

1. In several liturgies, the Mozarabic, for instance, there is first a reading of the Old Testament (*Prophecy*), then a portion of an Apostle's letter (*Epistle*), and, finally the *Gospel*. This was formerly a general custom. Some traces have been preserved in the Roman rite, for instance, on some Wednesdays of Ember days, etc. In the Basilica of St. Clement in Rome three ambons are still to be seen, which were destined to the singing of the Prophecy, of the Epistle, and of the Gospel.

2. The origin of the sequences is due to the fact that cantors, in order to remember the vocalisations, which followed the last syllable of the *Alleluia*, put words under the notes. Afterwards (ninth century and after) sequences were composed independently of the *alleluia* text. Five sequences only have been retained in the Roman Missal. They are never to be said at votive Masses, except at Masses for the Dead (*Dies iræ*).

3. The rules governing the recitation of the *Credo* have been summarized in these words:

"DAP *credit;* MUC *non credit.*"

D means *festa et octavæ Domini, Dominæ, Doctoris, Dedicationis*, and *Dominica.*

A means *Angeli, Apostoli* (including Evangelists and Mary Magdalen).

P. means *Patroni* (including Titulars of Churches and St. Joseph, Patron of the Universal Church).

M means *Martyres, Mortui.*

V (U) means *Virgines, Viduæ, Votivæ missæ* (except solemn ones).

C means *Confessores.*

ished, the separation of the two parts is not so sharply drawn. Prayers, which now accompany the oblation, seem to have taken their origin from the prayers said at the end of the preparation.[1]

II. CELEBRATION.

69. Oblation.—1. Whilst the choir is singing the Antiphon of the Offertory,[2] the celebrant, after having read it, offers upon the paten, and in a ciborium if needed, the *bread* which is to be consecrated. The prayer *Suscipe* is addressed to the Father.

He then pours into the chalice **wine** and a few drops of **water,** the latter, previously blessed with a sign of the cross, except at *Requiem* Masses. The prayer *Deus qui humanae* mentions the Redemption and its fruits. This prayer, taken from St. Leo's sacramentary (Christmas office, fifth century), extols the work of the *Son.*

The **wine** is offered by reciting the prayer *Offerimus.*

After asking, by the prayer *In spiritu humilitatis,* that the Sacrifice be agreeable to God, the celebrant invokes, upon the offerings, the blessing of the Holy Spirit—*Veni Sanctificator.*[3]

1. Some think that the prayer *Suscipe Sancta Trinitas* is but a fragment of these prayers. *Cfr. Diction. liturg.* AFRIQUE, tome 1, col. 606. It seems that the long antiphon *Domine Iesu Christe,* of the *Requiem* Mass, has also the same origin. (Dom CABROL, *Paléog. music.*, tome v, p. 72.)

2. The Offertory antiphon was sung during the offering. Formerly, the faithful offered to the priest the matter of the sacrifice. Afterwards, they added gifts for the expenses of worship, and the maintenance of the clergy. Nowadays traces of this ceremony are found: At the consecration of Bishops, the new Bishop offers to the Consecrator two loaves and two casks of wine, with two wax-candles; at Ordinations, the newly ordained clergymen offer to the Bishop a candle. The offering is still preserved in some churches of Europe, at Masses for the Dead. Following this antiphon, some manuscripts show verses enriched with melodious themes. The only specimen that has been retained in use is the verse *Hostias et preces* at Masses for the Dead. Offertory, Introit, Communion, date back to the end of the fourth century.

3. This successive mention of the three Divine Persons is not without an anology with what we shall see while studying the Consecration itself.

2. At solemn Masses, **incensing** symbolizes the offering of hearts through praise and prayer.

3. The priest, in order better to **offer himself,** together with the Victim, purifies his hands, reciting the prayer *Lavabo.*[1] Then he presents, with the matter of the Sacrifice, all his needs and those of the faithful, invoking the protection of the Saints,[2] whom this Sacrifice shall honor. *Suscipe sancta Trinitas.*[3]

Orate fratres introduces the **secrets,** prayers which close the oblation.

70. Consecration.[4]—This part extends from the Preface to the *Pater* inclusively.

It comprehends the *Preamble* the *Action* and the *Sanctification.*

Preamble.—This might be called the **Euchology of the Father.**

After a solemn dialogue between the celebrant and the faithful, inspiring the elevation of their hearts in thanksgiving to God, come:

1. The *Preface,*[5] where the benefactions of the Father are recalled to mind and praised by the Son, the angels and the people, and which closes with the "Trisagion," *Sanctus,* followed by *Hosanna* and *Benedictus qui venit,*

1. The *Gloria Patri* of the *Lavabo* is omitted at Masses for the Dead and during Passion time.

2. At the ceremony of consecration of an altar, the Bishop concludes the Preface, which sums up its symbolism, with these words: *"Sit in hoc altari innocentiae cultus, immolctur superbia, iracundia iuguletur, luxuria omnisque libido feriatur, offeratur pro turturibus sacrificium castitatis et, pro pullis columbarum, innocentiae sacrificium."* Rom. Pontifical.

3. This prayer properly determines the *intention* of the offering.

4. *Cfr. Paléog. music.* t. v., p. 86.

5. *Illatio* in the Mozarabic rite, *contestatio* in the Gallican rite. Prefaces were very numerous in the old Latin rites. St. Gregory's Sacramentary, for instance, had one for each day of Lent, but only that of Ash Wednesday has been retained. Prefaces have a solemn (or festival) chant, and a ferial chant; the latter being used on *simple* feasts. Ferials, at Masses for the Dead, and at prefaces sung outside of Mass (benedictions, consecrations, etc.)

echos of Heaven and of the triumphal entrance of Jesus into Jerusalem.[1]

2. The *Canon*,[2] when at *Te igitur*, the priest presents to the Father, through the Son, *"these gifts"* (*haec dona*, bread and wine, fruits of man's labor, *In sudore vultus tui vesceris pane*;[3] *panem nostrum*); *"these benefits"* of God (*haec munera, panem da nobis*, God having given the wheat and the vine germinative power, rain and sun); *"these holy offerings* (*haec sancta sacrifica*) which are to become Christ's Sacrifice.

The priest offers them for the **Church militant,** her leaders,[4] those for whom the Sacrifice is especially offered, and those present, and their intentions. This is the *Memento* for the living.

3. *The invocation of the Saints.*—The **Church triumphant** lends her co-operation. The sacrifice is offered in union with the Apostles, Martyrs, and all the Saints (*communicantes*)[5] that their intercession may be added to the supplication of the priest, in order to obtain the fruits of the Sacrifice: *peace*[6] and *salvation* (*Hanc igitur*).

Communicantes and *Hanc igitur* are so closely united with the prayers following, that the Missal places them under the heading *Infra actionem.*

Action.—This is the **Euchology of the Son.**—*Anamnesis.*

1. MATT. xxi, 9, 15; MARK xi, 10; LUKE xix, 38.

2. The Canon is called *anaphora* in the Greek Church.

3. Gen. iii, 19.

4. The celebrant bows his head at the Pope's name. The Bishop, in whose diocese the Mass is being celebrated, is the one whose name is to be pronounced, this being done on the day when he formally takes possession of his see. S. R. C. 3500.

5. There are several proper *Communicantes.* They are given in the Missal after the corresponding Preface. The same remark for *Hanc igitur.* They are to be recited during the Octave of the feast, but never at Masses for the Dead.

6. St. Gregory I. is said to have added *diesque nostros in tua pace disponas.* (*Liber pontificalis.* Breviary, March 12, sixth lesson.)

1. First, a prayer, *Quam oblationem*, implores the completion of the desired effect—that the Host be consecrated and salutary.

2. The **recital of the Lord's Last Supper,** owing to the efficacious words of the Saviour,[1] reproduces its mystery by changing bread and wine into our Lord's Body and Blood, (*Qui pridie* and *Simili modo*).

3. The celebrant recalls to memory the precept *Hoc facite*, which perpetuates the mystery, and actualizes the *memorial* of our Lord's Passion, Resurrection and Ascension,[2] (*Unde et memores*).

We know that our Lord did not Himself complete the training of His Apostles. As the crowning of His work, He contended Himself with promising to them the Holy Ghost. This divine spirit was to apply to them the fruits of the Incarnation and the Redemption, on the day of Pentecost. According to the same plan, after the Consecration, the Holy Spirit intervenes to apply its sanctifying effect.

Sanctification.—The **Euchology of the Holy Spirit.** —*Epiclesis.*[3]

1. *Supra quae propitio* asks that the Host be accepted as were the figurative sacrifices of the Old Covenant, the gifts of Abel, the sacrifice of Abraham, and the offering of Melchisedech, which is called "a holy sacrifice," *sanctum sacrificium.*

2. By *supplices te rogamus*, the celebrant implores the **consummation** of the Sacrifice upon the heavenly altar.

1. *Cfr.* analysis of the text and what seems to be meant by the so suggestive words added by the Church. *Preliminary study*, n.n. 9 and 10.

2. Certain liturgical texts add that Jesus Christ will come to judge the living and the dead. Moreover, the whole of the Apostles' Creed is practically included in the part which extends from the Preface to the *Pater.*

3. Called by St. Isidore *Confirmatio sacramenti*, and by others *Completorium.* (LESLEY, *Missale Mozarabicum*, in MIGNE, P. L. t. 85, col. 519, on *Post pridie.*) It is by bringing together the Oriental *epiclesis* and the Latin *Post pridie* that one may recognize the equivalence between the express invocation of the Holy Spirit, and that of the Sanctifying Power of God.

Through this *consummation,* as on Pentecost day, *sanctification* will be produced.

3. Effects of **Sanctification:**

a In **Communicants,** (*ut quotquot . . . sumpserimus, omni benedictione coelesti et gratia repleamur*).

b In **souls in Purgatory,** (*locum refrigerii, lucis et pacis*).

c In the **Church militant** who asks her union with the Church of heaven. (*Nobis quoque peccatoribus*).

71. Synthesis.—All these effects of the Divine Sacrifice the Church implores through Jesus Christ, the epitome, in His human nature, of the whole creation (*microcosm*), who, being the Word, has created everything, and through whom every creature must glorify God.

Therefore, every creature, now upon the altar, and soon in the very heart of the communicant,[1] receiving sanctification, life and benediction, through Jesus, with Jesus, in Jesus, will likewise, through Him, with Him, in Him, give all honor and all glory to the adorable Trinity. A sublime doxology.

1. It seems that, formerly, *Per quem haec omnia* was the conclusion of *Supplices te rogamus.* (*Paléog. music.* t. v, p. 82.) In this hypothesis, *haec omnia,* instead of applying only to the holy species, or to fruits formerly offered, as the oils to be consecrated are still offered on Holy Thursday, might be more appropriately referred to the *whole being* of both the priest and communicants. In this case, we might see here an allusion to the hexameron (Gen. i).

All that we have, we received from God.

a Semper bona creas (God saw that it was good . . . and they were very good.)

b sanctificas (the Spirit of God moved [literally *"brooded"*] over the waters) the sacramental effect in communicants is an effect of sanctification, *omni benedictione coelesti et gratia repleamur,* as said in the *Supplices te rogamus.*

c vivificas (an allusion [?] to the creation of plants and animals): communion causes the spiritual life. "He that eateth me, the same also shall live by me." JOHN vi, 58.

d benedicis, (and he blessed them, saying: Increase and multiply and fill the earth) expresses the spiritual fecundity which communion gives to the Church, especially to the priest.

e et praestas nobis, ("All are yours, and you are Christ's, and Christ is God's." I. Cor. iii, 22, 23.)

Finally, uniting himself with those present by *Oremus, Praeceptis*[1] (as elsewhere by *Dominus vobiscum, Orate fratres*), the priest, in concluding this part, the most important in the Mass, offers to God the very *prayer* of His Son, the **Lord's prayer,** which asks both glory for God and all good things for men. *Pater noster.*[2]

72. Communion.

We may herein distinguish { *Preparation,* *Reception,* *Profit.*

1. The **preparation** consists especially in the *pacifying* of the soul.

After a short paraphrase of the last petition of the *Pater, Libera nos,*[3] which serves as a transition, the celebrant asks for **peace,** *da propitius pacem.* This peace is signified by:

a The **breaking,** which formerly preceded the distribution of our Lord's body, destined to unite all the faithful in Him: "For we, being many, are one bread, one body, all who partake of one bread."[4]

b The **mingling** of the holy species,[5] after a three-fold sign of the cross (the cross, the source of peace: "Making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven."[6]) The meaning of the *mingling* is made clear by the words which accompany it: "*Pax Domini sit semper vobiscum.*"[7]

1. Here, though *Oremus* is said to the faithful, the celebrant does not turn towards them, out of respect for the Blessed Sacrament.

2. Like the Preface, the *Pater* has a festival and a ferial chant. The one corresponding with the notation of the Preface is to be used.

3. *Libera nos* . . . is recited aloud at Good Friday's office.

4. I. Cor. x, 17.

5. This mingling recalls one, made formerly, of a particle previously consecrated (*fermentum*) with the species of the actual sacrifice, a striking symbol of the unity of sacrifice. *Cfr. Liber Pontificalis,* xxxii, and MIGNE, P. L. t. 20, col. col. 556.

6. Coloss. I, 20.

7. This is all that has been retained of the developed formulæ of Benedictions, which take place here in St. Gregory's Sacramentary, in the Mozarabic rite, etc.

c The *Agnus Dei*,[1] said aloud or chanted. (*Dona nobis pacem*).

Finally, peace is besought by the prayer, *Domine qui dixisti*, which, at solemn High Mass, introduces the external manifestation, the **kiss of peace.**[2]

This prayer and the kiss are omitted at Masses for the Dead. The kiss is omitted on Maundy Thursday and Holy Saturday, but the prayer is said.

As an immediate preparation for the **reception** of Holy Communion, the priest excites in his soul lively affections of **purity, fidelity** to the Divine precepts and of intimate and irrevocable **union** with Jesus Christ. This is the object of the prayer *Domine Iesu Christe qui ex voluntate Patris*. . . . The following one, *Perceptio corporis* . . . implores the protection of God for the body and soul.[3]

Humility (*Domine non sum dignus* repeated three times, while striking his breast), and *Confidence* (*Corpus Domini* . . .) accompany the *reception* of the Eucharist by the priest, and its *distribution* to the faithful, the *Confiteor* being previously recited.

3. **Profit.**—This is expressed first by the **thanksgiving** of the people, who sing the antiphon called *Communion*,[4] then by the **Postcommunion,**[5] a prayer in which the priest asks that the communion be profitable to all those who have received the Sacrament.

1. The *Agnus Dei* was ordered by Pope Sergius (687-701). *Liber pontificalis*. Breviary, *Pro aliquibus locis*, September 9.

2. The prayer for peace varied every day in the Gallican and Hispano-Gothic rites.

3. *Cfr.* Hymn *Verbum supernum* in the office of the Blessed Sacrament:

Quibus, sub bina specie,
Carnem dedit et sanguinem,
Ut duplicis substantiae,
Totum cibaret hominem.

4. Formerly the *Communion* antiphon was chanted during the distribution of the Holy Eucharist. Verses more or less numerous (sometimes a psalm) accompanied it. Only one verse remains, *viz.*, at the Mass for the Dead.

5. There are as many *Postcommunions* as *Collects* and *Secrets* to which they correspond.

III. CONCLUSION.

73. 1. The words *Ite missa est*[1] announce that the great action is concluded.

2. The **blessing** of the priest invokes upon those present the celestial gifts which the Holy Trinity dispenses through the merits of the Cross. These graces the priest asks by the prayer *Placeat*, and by kissing the altar, the symbol of Christ, the Author of graces.[2]

3. The **last Gospel** is generally the admirable prologue of St. John's Gospel, *In principio erat Verbum*.[3]

Thus is the great mystery summarized, showing forth Jesus Christ as "the way, and the truth, and the life."[4] giving us this practical rule which the Incarnation renders efficacious.

Omnia per ipsum,
Sine ipso nihil,
In ipso vita.

Recalling to mind the doxology *Per ipsum et cum ipso et in ipso, omnis honor et gloria*, the end of the Canon.

In the **prayers**[5] ordered by Leo XIII and Pius X, we invoke Mary, St. Michael, and finally the Most Sacred Heart of Jesus, for the present needs of the Church.

1. *Ite missa est* is said or chanted by the priest or the deacon turned towards the congregation. It is replaced by *Benedicamus Domino*, said or chanted towards the altar, when *Gloria in excelsis* is not said. At Masses for the Dead it is replaced by *Requiescant in pace* (always in the plural) likewise said or chanted towards the altar.

2. The blessing is omitted at Masses for the Dead, but *Placeat* is said and the altar kissed.

3. On Sundays, Vigils and Ferials, the Gospel, read as the ninth lesson of the Office is substituted for the prologue of St. John. At private votive Masses and at Masses for the Dead the last Gospel is invariably the *Initium* of St. John.

4. JOHN xiv, 6.

5. These prayers are to be said alternately by the celebrant and those present kneeling, at all Masses which are neither chanted nor conventual (S. R. C. 3697 *ad* 7). The priest may directly, or after having come back to the middle of the altar, go and kneel either on the platform or on the lowest step.

By the private recitation of the canticle *Benedicite omnia opera*, the priest enters into communion with the whole Universe, saying "Thanks be to God!"

III.

DEFECTS AND ACCIDENTS.

74. Should a defect or an accident happen during the Sacrifice, the priest should not be disturbed, but rather remember that all cases are foreseen in the Missal itself, at the end of *General Rubrics*, under the heading *De defectibus*.

I. Defects or Accidents Affecting the Essence of the Sacrament.

Matter.—If, before the consecration, the priest notices that the **bread** is not of *wheat*, or not *unleavened:* that the **wine** is not natural, or has turned into vinegar, he should put aside that invalid or doubtful matter and replace it by matter certainly valid.

If none can be secured, Mass should be interrupted.

Form.—One should carefully avoid any accident, which might cause a change or a suppression in the words of the *Consecration*, by habitually endeavoring to *pronounce them distinctly*, and to *avoid repeating them*. Rapidity and indistinctness are to be guarded against in uttering liturgical forms.

Intention.—Any disquietude as to defect of intention will be prevented by an *habitual intention*, on the part of the priest, to consecrate any legitimate matter placed upon the corporal at the time of the Consecration.

II. Defects Affecting the Integrity of the Sacrament.

Simultaneous presence.—Both species of bread and wine must be present at once upon the altar.

Therefore, if, after the communion under the species of bread, the priest notices that there has been no wine present, he will consecrate both species, after a mental offering, beginning at *Qui pridie*, unless there is an impossibility or grave inconvenience, as for instance, the danger of causing a grave scandal.

III. Defects Contrary to the Respect Due to the Sacrament.

Accidental contact.—Any object that has not been sanctified with a view to coming in *contact* with the sacred species, and happens to touch them, is to be *purified*, that is, in this case, to be restored to common use by being washed with water. This water is to be thrown into the *piscina*.[1]

Drops of the *Precious Blood* should previously be removed with the tongue.

A consecrated host that could not be consumed is to be put in a vase containing water, and left therein, in a decent place, until disintegration takes place, when it should be thrown into the piscina.

1. *Ofr.* n. 48.

CHAPTER II.

DIFFERENT MASSES.

I. Texts. — Modes. of Celebration. — III. Assistants.

I.

VARIOUS TEXTS OF THE MASS.

I. ORIGIN OF THIS DIVERSITY.

75. In the **liturgies of the East,** the number of Masses[1] is small. The few variations are changes of liturgy on certain days, rather than modifications caused by the use of changeable parts.

Thus, in the Greek rite, the Mass, at least in its euchological part, is always identical, except on certain feasts, when the liturgy of St. Basil, or that of St. James is substituted for that of St. John Chrysostom.[2]

In **the liturgies of the West,** on the contrary, there are, besides a fixed part, called *ordinary* of the Mass, certain parts variable in accordance with the various phases of the liturgical year, the saint honored, or the special end in view, in case the Mass does not correspond to the office of the day (*votive Mass*).

These **variable parts** are the Introit, Prayers, Readings (Prophecies, Epistle, Gospel) with intercalar songs (Gradual, Alleluia, Tract). Then, there are the Offertory, Secrets,

1. *Paléog. music.* tome v, page 45, *seq.*

2. Cyrille Charon, *Les saintes et divines liturgies de nos Pères . . . dans l'église grecque catholique* (Paris, 1904).

sometimes the Preface, *Communicantes, Hanc igitur,* and even *Qui pridie* on Holy Thursday, the Communion, Postcommunion, *Ite missa est* and its supplements.

From these variations, sometimes called *embolism*, results the diversity of Masses in relation to the text. Moreover, there are *adventitious* parts which are, at certain times, added or omitted:

The psalm *Iudica me*,[1] recited at the foot of the steps.
The *Gloria Patri* of the Introit[2] and that of the *Lavabo*.[3]
The *Gloria in excelsis*.[4]
The Commemorations and Suffrages.
The verse *Alleluia*, sometimes replaced by the *Tract*.[5]
The *Credo*.[6]

II. COLLECTION OF TEXTS.

76. The **Missal**[7] contains the different Masses.

First come the **General Rubrics,** regulating all details concerning the celebration of Masses, and the selection to be made for each day.

Next come the **Masses of the Season.**[8]

The **Ordinary of the Mass** is inserted between Holy Saturday and Easter Saturday, in about the middle of the book. Next, we find the Masses proper to the Saints, each one at a particular date. This part is called *Proprium sanctorum,* the **Sanctoral.**

After the "Proper," comes the **Common of the Saints,** according to their dignity: Apostles, Martyrs, Confessors

1. With regard to the omission of the psalm *Iudica me,* see No. 67.
2. See n. 67, 2.
3. See n. 69, 3.
4. *Gloria in excelsis* is omitted at the Mass corresponding with the office, when *Te Deum* has not been said at the office, at Masses for the Dead, and, generally at votive Masses. See exceptions, n. 67, 2°.
5. The *Tract* replaces *Alleluia* at Masses for the Dead, at all Masses between Septuagesima and Easter, and on the feast of the Holy Innocents, when it falls on a week day.
6. See n. 68, note.
7. *Cfr.* n. 19.
8. *Cfr. Liturgical Year.*

(Pontiff or non-Pontiffs), Virgins (martyrs or not), and Holy Women.

Since it is permitted to say Masses, which do not correspond to the office of the day, such Masses are to be found in the Missal, under the head *Missae votivae*,[1] **votive Masses.**

These Masses are said with a view to honoring a *Mystery* or a *Saint*, to obtaining some special *favors* or *graces*, or are offered for the *poor souls in Purgatory*.

Votive Masses are followed by the *Supplement* (*Pro aliquibus locis*), the prayers of *preparation* and *thanksgiving*, certain *blessings*, especially the blessing of Holy Water, and finally the Proper of the country, of the diocese, or of the community.

III. CHOICE OF THE TEXT PROPER TO EACH DAY.

Mass With Respect to the Feast of the Day.[2]

77. First general rule.—*The Mass to be said is that of the feast celebrated on that day in the church where the priest actually offers the Holy Sacrifice.*

Therefore:

1. A priest who celebrates in *his own church* should regularly say the Mass corresponding to his office.

A priest, a stranger to the *church*[3] in which he celebrates, must celebrate, not the Mass corresponding to his office, but *the Mass of the church in which he celebrates*, even though this Mass is peculiar to the church. This

1. Any Mass, the text of which is not special to a certain fixed day (as for instance, the Nativity or the Assumption of the Blessed Virgin, etc.), may be said as a votive Mass. The necessity of changing a few words is not considered an obstacle: for instance, *memoria* might be said instead of *festum* or *natalitia*.

2. S. R. C., 3862, 3910, 3892 *ad* 5, 4020.

3. By "*Church*" we understand a public *oratory* (n. 17) and even a *semi-public* oratory as the *main chapel* of a community, religious house, seminary, etc.

with a view to unity of worship, and the maintenance of good order.

However, the rule of conforming the Mass to the office of the place, is not always obligatory.

Hence a **second rule:** *When the day is not of a higher importance than an* ORDINARY SEMIDOUBLE, *it is permissible to celebrate a Mass not corresponding with the office recited.*

Such is the case of private votive Masses.

Moreover, certain votive Masses enjoy special privileges which make them equal to *doubles*, even of second or first class.

Such are votive Masses *pro re gravi et publica causa:* the Masses of feasts, the solemnity of which is postponed to the following Sunday, and certain Masses for the Dead.

By these privileges, the Church—good Mother, as she is—wishes to favor the piety of the living, and to assist the souls of the departed.

VOTIVE MASSES.[1]

78. Private votive Masses.—Such Masses may be low, high or solemn. They are called *private*, because they are not ordered by ecclesiastical authority. Whatever be their mode of celebration, they are prohibited on double feasts; on Sundays; during the period extending from the Vigil of Christmas to the 15th of January, inclusively; on Ash Wednesday; from Palm Sunday to the Sunday after Easter; on the Vigil of Pentecost, and during the Octave of the same feast; during the Octave of *Corpus Christi*, and on All Souls' Day. They are also prohibited on *Rogation* Days, if only one Mass is said.[2]

All these days are of greater importance than an ordinary semidouble. (See above, rule 2.)

1. These Masses are not to be mistaken for the Masses corresponding to *votive offices*.

2. Generally a table given in the *Ordo* mentions all particulars concerning votive Masses, including the Mass *pro sponso et sponsa*, (color, prayers, preface, etc.)

79. Privileged votive masses.—These Masses are:

1. The Mass *pro sponso et sponsa*, or the **Nuptial Mass.** This may be said on any day, up to the degree of a double-major inclusively, except during the period in which the solemnity of marriage is prohibited (during Advent and Lent),[1] on Sundays, holy days and whenever the bride has already received the nuptial blessing.

This Mass holds the rank of a privileged double-major for *week days.*

2. **The solemn votive Mass.**—This Mass is not called "solemn" on account of the mode of celebration,[2] but rather on account of the solemn occasion, or grave motive, which prompts its celebration. It is ordered by the Ordinary, "*pro re gravi et publica causa.*" It is prohibited on feasts and Sundays of first class, Ash Wednesday, during Holy Week, and on the Vigils of Christmas and Pentecost.[3] The *Gloria in excelsis* is chanted at this Mass, unless it is celebrated in purple vestments, and the *Credo*, always.

3. **The Mass of a feast transferred to the following Sunday.**—The Mass of a feast transferred to the following Sunday for solemnization, enjoys the privileges of a solemn votive Mass *pro re gravi et publica causa: Gloria* and *Credo* are said, and, if no other Mass is celebrated, commemoration of the Sunday is made, and the Gospel of the Sunday takes the place of the *Initium* of St. John.[1]

4. **The votive Mass of the Sacred Heart.**—This Mass is permitted on the first Friday of each month, where pious exercises approved by the Ordinary take place. It

1. From the first Sunday of Advent till the day of the Epiphany inclusively, and from Ash Wednesday till the Sunday after Easter inclusively.

2. In fact this Mass is to be celebrated as solemnly as possible.

3. Should an occasion require a solemn votive Mass on a day when it is prohibited, commemoration of this votive Mass may be made after the *oratio* of the day, *sub eadem conclusione.* Wherever the conventual Mass is obligatory, the solemn votive Mass is to be celebrated after it. S. R. C. 3922, II. 2.

1. S. R. C. 3754 II.

is celebrated with the rite of a solemn votive Mass: *Gloria*, *Credo* and one oration. This Mass is prohibited only on festivals of our Lord, on doubles of first class, and on privileged vigils,[1] ferials and octaves.

MASSES FOR THE DEAD.

80. General principles.—The missal contains **four Masses for the Dead:**

1. For the commemoration of all the faithful departed (All Souls' Day).

2. *In die obitus seu depositionis defuncti.*[2]

3. Anniversary Mass.

4. Common Mass (*In Missis quotidianis defunctorum*).

These Masses are distinguished from one other by the Orations, Epistles and Gospels.

Any Mass for the Dead celebrated with the solemnity due to a double[3] has but *one* prayer. The **sequence** *Dies irae* **is obligatory.**[4]

Other Masses (even sung) have at least three prayers.

In Masses said for private individuals, the first prayer is for the person specified: the second, *ad libitum sacerdotis*; the third, always *Fidelium Deus*. . . .

At Masses for the departed souls in general, the three prayers are to be said as marked in the Missal, and following the same order.

If the Mass is a *low* one, a greater number of prayers may be said, so that the sum total be an odd number, the additional prayers being inserted between the second and the third.

Requiem Masses *ad libitum* may be said on the days when votive Masses are permitted.[5] Indults, however,

1. Including the Vigil of the Epiphany, S. R. C., No. 29, 1901.

2. On the day of the death or of the burial.

3. Masses of a rite equal to *double*, are the privileged Masses which are spoken of in the following number.

4. The sequence *Dies irae* is obligatory at all high Masses for the Dead.

5. *Cfr.* n. 77, second rule.

are frequently given to celebrate private *Requiem* Masses on other days. (See diocesan statutes.)

81. Privileged Masses. — Privileged Masses for the Dead are regularly *high* Masses.[1] Exception may be made through apostolic indults.[2]

These Masses are celebrated on the following occasions:

1. *Corpore physice vel moraliter*[3] *praesente* (the corpse being really or morally present). Such Masses are permitted on any day, except primary feasts of first class of the Universal Church, feasts of the Patron and Titular, and the anniversary of the Dedication of the church. If the solemnity is transferred, the Mass is permitted on the day on which the feast occurred, but prohibited on the day of the solemnity. The Mass may be said on the Monday and Tuesday after Easter and Pentecost.

Solemn exposition of the Blessed Sacrament *pro publica causa*, prevents the celebration of the Mass *corpore praesente*.

In the church where the funeral Mass *corpore praesente* is celebrated, low Masses for the same departed person may be said on the same day, except on *doubles* of first class and others excluding them, as well as on Sundays and Holy Days of obligation.

The same privilege exists for the private chapel of the house in which the body is really or morally present.[4]

2. After a **burial without Mass,**[5] or upon hearing of the death of a person deceased elsewhere, a Mass *in die*

1. Solemn high Mass or "*missa cantata.*" See n. 85.

2. *Low Masses* at the funerals of the poor enjoy the same privileges (S. R. C., 4024.)

3. The body is said to be *morally present,* when, on account of a prohibition from public authority or for any other grave cause preventing physical presence, the body is not buried, or has been buried for no more than two days. S. R. C., 3797, xxvi.

4. S. R. C., 3903, and April 28, 1902, *ad* 8.

5. At Masses for the Dead where the body is not present, it is the custom to erect a *catafalque* representing the coffin. This catafalque is covered with a *pall*, which must always be black. *Cacr. Ep. II xi*, 11; *xxxvi*, 3; S. R. C., September 7, 1850.

obitus may be chanted[1] on the *first free day*. (The same Mass may be *read* for the deceased poor.

The day is *free* if the Mass *pro populo* is not to be said; if the day does not exclude doubles of first class, and if the feast celebrated is not above the degree of a double major.

The Vigil of the Epiphany, and the days within the Octave of *Corpus Christi*[2] are open to the celebration of this Mass.

3. On the **third, seventh and thirtieth day** after the death or the burial of a person, the Mass *in die obitus* may be *chanted*,[3] with the special *orations* marked in the Missal. The days, on which this Mass is permitted, are the same as for the anniversary Mass. When, on account of the importance of the day, this Mass is forbidden, it is celebrated on the first free day, before or after.[4]

4. On **anniversaries,** properly speaking, one year after the day of the death or burial, the anniversary Mass may be *chanted* (read, if an indult has been granted for it) on the days marked above in number 2, with the exception of the days within the Octaves of Epiphany and *Corpus Christi*.

If the *anniversary* is understood in its broad sense, that of a Mass celebrated every year, then doubles major are also to be excepted.

5. **Low Masses,** unless a special indult is granted, and at the funerals of the poor, can be said only on the days when private votive Masses are permitted.

Requiem Masses only are to be said, in order to gain the indulgence of the **privileged altar.**[5]

1. In virtue of special indults the same Mass may be read.
2. S. R. C. 3922, iii *ad* 2; S. R. C., April 28, 1902.
3. This Mass may also be read in virtue of an indult.
4. S. R. C., 3753.
5. An exception is made in favor of priests who make the "*heroic vow.*"

II.

DIFFERENT MODES OF CELEBRATION.

I. Low Mass.

82. The Priest.[1]—At *Low Mass*, the priest *reads* the liturgical text:

1. With a *low voice*, when, for instance at the *Secrets*, Canon, and some other prayers, the Church directs the priest and those present to address God in deep interior recollection.

2. With a *moderate voice*, when he has only to attract the attention of the faithful or of the server.[2]

3. With a *loud voice*, when he reads for the instruction of all, as at the Epistle and the Gospel; when he has to excite those present to praise God and pray to Him; or when the text constitutes a dialogue between the priest and the faithful, represented by the server.

Whilst saying Low Mass, the **priest** *stands erect*, or more or less *inclined*, according to circumstances.

He begins at the foot of the steps, and continues either in the middle or at the extremities of the altar. His *movements* ought to be always grave and religious. *Nil nisi grave, moderatum et religione plenum.*[3]

He performs a great number of various *actions:* Signs of the cross, extension of his hands, raising his eyes, etc. The least details are of great importance, and require serious study, undertaken long before his ordination to the

1. See details of ceremonies of Low Mass in O'Callaghan or Caron, or in Ceremonials: Levavasseur, Lerosey, Falise, Velghe, Wapelhorst, etc. The text itself of the general Rubrics of the Missal, and of the Rubrics which accompany the Ordinary of the Mass, is clear enough and might be sufficient. The different Ceremonials simply translate these Rubrics and complete them with decrees of the S. R. C. See the same Ceremonials on the Mass celebrated by a Prelate, or in his presence.

2. That is: The prayers at the foot of the altar, *Orate fratres, Nobis quoque peccatoribus,* and *Domine non sum dignus.*

3. Council of Trent, *Sess.* xxii, *ch.* I. *De Reformatione.*

priesthood. The priest should reread from time to time the rubrics of the Mass, and carefully avoid contracting wrong or imperfect habits; all this in a spirit of religion and desiring to edify the faithful.

The **Low Mass for the Dead** presents some peculiarities. Some parts are omitted: The Psalm *Iudica me*, *Gloria Patri* at the *Introit* and *Lavabo*, *Gloria in excelsis* and *Credo*, *Iube Domine* at *Munda cor meum*, the kissing of the book after the Gospel, and the prayer *Per evangelica*, the blessing of the water, the first of the three prayers preceding *Domine non sum dignus*, and the final blessing. The sign of the cross at the Introit is made over the book; at *Agnus Dei*, *dona eis requiem* is substituted for *miserere nobis*, and *dona eis requiem sempiternam*, for *dona nobis pacem*. Instead of *Ite missa est*, the priest says: *Requiescant in pace*,[1] always in the plural.

83. The server.—The place of the server is on the side opposite the book.

He kneels first on the floor, then, after the celebrant has ascended the steps of the altar, on the lowest step, rising only when he has some action to perform, and during the Gospel.[2]

The server, when passing before the cross, makes a genuflection on the floor, even when the Blessed Sacrament is not kept in the tabernacle.[3]

His responses should be *exact* and *distinct*. He should recite everything from memory, without the help of a book; and, above all, he should not read anything foreign to the function he is performing.

The server gently rings the *little bell* at the *Sanctus* and at each Elevation. It is a universal custom in this country to ring the bell when the celebrant holds his hands extended over the chalice, just before the consecration. It

1. Answer: *Amen.*

2. About the duties of the *Server*, consult *Sanctuary Boys' Illustrated Manual* by Rev. James A. McCallen, S. S.

3. S. R. C., Nov. 16, 1906.

is also customary to ring the bell at *Domine non sum dignus.*

The bell should not be rung at private Masses celebrated in a church where the Blessed Sacrament is actually exposed.[1]

The bell is to be rung even in private chapels.[2]

It is of importance to train Mass-servers to conduct themselves with piety in this solemn function, which constitutes them the representatives of the congregation.

84. The faithful.—The Roman Missal prescribes that the faithful should kneel during the whole of Low Mass, except at the reading of the Gospels.

At least, their posture should be at all times respectful and recollected, and they should exercise their piety by reading the liturgical texts. There is nothing more appropriate than these admirable texts, sanctified by the use of so many Christian generations, or, at any rate, by the choice of the Church.

II. Mass Simply Chanted (*"Missa Cantata"*).[3]

85. Chant.—At the **chanted Mass,** the texts, which the priest *reads aloud* at low Mass, are chanted. The responses of the server are also chanted.

The High Mass without sacred ministers does not admit of incensing, except in virtue of an indult.

Two servers (or acolytes) are allowed, who may carry candlesticks, which they place first on the credence-table and hold before the celebrant whilst he sings the Gospel.

The **Celebrant** intones *Gloria in excelsis* and *Credo:* sings: *Dominus vobiscum,* the Collects, Epistle,[4] Gospel, Preface, *Pater, Pax Domini, Postcommunions* and *Ite missa est,* or what is substituted.

1. S. R. C., 3157 *ad* 10; S. R. C., 3448, *ad* 2.

2. S. R. C., 3638 *ad* 3.

3. Name generally given, in this country, to the High Mass celebrated without sacred ministers.

4. If a cleric be present, he may sing the Epistle. S. R. C., 2525 *ad* 1; S. R. C., 2965 *ad.* 4.

The **Choir** sings: The Introit, *Kyrie*, *Gloria in excelsis* (beginning at *et in terra*), Gradual, *Alleluia* or Tract, and Sequence, *Credo* (beginning at *Patrem omnipotentem*), Offertory, *Sanctus*, *Benedictus* (after the Elevation),[1] *Agnus Dei* and Communion.

During the whole of the Mass, the choir sings the usual responses to the parts sung by the celebrant: *Amen*, *Et cum spiritu tuo*, etc. . . .

86. Organ.—If the organ alternates with the choir, the parts of the service which are simply *played* by the organ must be read aloud by one of the choir. Alternation is not permitted at Masses for the Dead, or during Advent and Lent, when black or purple vestments are used. (Exception is made on Sundays of *Gaudete* and *Laetare*).[2]

III. Solemn Mass.

87. Officers.—The **Solemn Mass** requires a *Deacon*, a *Subdeacon*,[3] a *Master of Ceremonies*, a *Thurifer* (or censer-bearer), two *Acolytes* with their candlesticks, and two or four *Torch-bearers*.

The positions of the **Celebrant** are somewhat different from those prescribed at Low Mass. He may sit down while the choir sings *Kyrie*, *Gloria*, Tracts, Sequence, *Credo*, after he has finished reading the text chanted.

All sit down simultaneously, except the *Master of Ceremonies*.

At *Et incarnatus est* all those, who are actually standing, kneel down.[4]

88. Incensings.—1. The first incensing is to be done when the celebrant *has ascended the steps of the altar;* three swings of the censer towards the cross, two towards the relics on the Gospel side, two towards those on the Epistle side, three swings towards the candlesticks

1. It may be chanted before the Elevation, and the Elevation may be followed by a Latin hymn or antiphon in honor of the Blessed Sacrament.

2. Alternation is not permitted at the *Credo*.

3. In default of a subdeacon, a simple cleric may act as subdeacon, without, however, wearing the maniple. S. R. C., 2525 *ad.* 1; 2965 *ad* 4.

4. *Cfr.* n. 51, note 4.

(Epistle side), two around the side, three circular swings (from right to left) over the table of the altar. The same for the Gospel side. Finally, six swings in front of the altar, from the Gospel side to the Epistle side, separating them by a genuflection, or a bow, in the middle.

The Celebrant recites no prayer during this incensing. After he has done this, he himself is incensed with three swings of the censer by the Deacon. No one else is incensed.

2. The second incensing takes place immediately before the *Lavabo.* After a special blessing of the incense, *Per intercessionem . . ., the Priest incenses the offerings,*[2] forming with the censer three crosses over both chalice and host, and making three circles around them, the first two from the right to the left, the last from left to right.

Prayers appropriately distributed accompany the incensing of the offerings, and that of the altar, which follows, and is performed in the same way as the first. The Deacon incenses the Celebrant with three swings, and then incenses the choir: Prelates and Canons (two swings), Priests (one swing), Clerics (collective incensing), Subdeacon (two swings).

The Thurifer incenses the Deacon (two swings), the Master of Ceremonies and Acolytes (one swing each) and the congregation (Epistle side, middle, Gospel side).[1]

3. At solemn high **Mass of Requiem,** there is only one incensing, namely at the **Offertory:** offerings, altar and Celebrant. However, the Subdeacon incenses the Blessed Sacrament during the elevation.

89. Genuflections.—The rules laid down by the Sacred

1. Here the word "*offerings*" means the bread and the wine to be consecrated.

1. For the details of these ceremonies see *Ceremonial of Baltimore,* WAPELHORST'S *Compendium,* FALISE'S *Tables,* LEROSEY'S *Précis,* LEVAVASSEUR'S *Cérémonial,* VELGHE'S *Fascicules,* etc.

Congregation of Rites[1] about the genuflections to be made by the Deacon and the Subdeacon are as follows:

Genuflection, before the tabernacle or the cross, *on the floor*, the first time and the last; at other times on the lowest step. When assisting the Celebrant, they make genuflections together with him, applying their hands to his elbows as if to support him during this action.

Passing from one side to the other, they must genuflect in the middle, if the Eucharist is not present upon the altar; if present, genuflect on both sides.

Going from one side to the middle, or from the middle to either side, if the Eucharist is not upon the altar, no genuflection is to be made, except by the Subdeacon, who, having received the paten, goes down the steps and genuflects on the middle of the lowest one; if the Eucharist is present, he also genuflects before starting.

IV. Before the Blessed Sacrament Exposed.

90. At low, chanted or solemn Masses, celebrated before the Blessed Sacrament exposed:[2]

All *bows to the choir* are omitted.

One must be careful not *to turn his back* to the Blessed Sacrament.

In entering and leaving the sanctuary, a *genuflection is made on both knees.*

During the ceremony, a *simple genuflection* is sufficient.

Other particulars are to be carefully studied in Ceremonials quoted above.

Masses before the Blessed Sacrament exposed are barely tolerated.

1. S. R. C., 4027.

2. The presence of our Lord upon the altar after the consecration is not considered the same as the exposition of the Blessed Sacrament. Therefore, after the consecration, at an ordinary Mass, persons coming in, going out or passing before the altar, should make only a simple genuflection. S. R. C., May 20, 1904.

V. Pontifical Mass.

91. Celebration. — The pontifical Mass requires a *throne* on the Gospel side, or a *faldstool* on the Epistle side, for the Officiating Bishop. The Bishop puts on his vestments at the throne or at the faldstool.

At the throne, the Bishop is assisted by two Deacons of honor. An Assistant Priest holds the book when the Bishop sings, and incenses the Prelate. He also carries the "peace."

Four *insignia-bearers* hold the book, the hand-candlestick, the crosier and the mitre. The first Deacon puts the mitre on the Prelate, and the second takes it off.

The Bishop, when going from the throne to the altar and *vice versa*, wears the mitre, and holds his crosier in his left hand, blessing the clergy with his right.

At the foot of the steps, the Bishop recites the Psalm *Iudica me* and the other prayers; then he ascends the altar and incenses it, as does a priest when celebrating.

He then goes to the throne (or the faldstool), and remains there until the Offertory.

Standing, he recites the Introit, *Kyrie*, intones and recites *Gloria in excelsis*, chants *Pax vobis* and the Collects.

He sits whilst the choir chant their parts, and receives the mitre.

He remains seated whilst reciting or reading the Epistle, the Gradual, etc., *Munda cor meum* (bowing his head) and the Gospel.

He stands, with his head uncovered, and holding his crosier, whilst the Deacon is singing the Gospel.

He intones the *Credo*, and recites it with his ministers, all standing. He also stands, while chanting *Dominus vobiscum* and *Oremus*.

After that he goes to the altar and observes the ceremonies of an ordinary solemn Mass. At the end, he gives the Pontifical blessing.

92. In presence of a Bishop. — When the Bishop assists at Mass, sitting on his throne and vested in cope or

in *cappa magna*, ceremonies, recited prayers and readings are the same as at Pontifical high Mass until the Offertory.

What is to be **chanted** is **chanted by the Celebrant.**

At the foot of the steps, the Bishop recites the Psalm *Iudica me* and *Confiteor*, the Celebrant standing at his right.

At the Sanctus, the Bishop, with all his ministers, comes to the middle of the sanctuary, and kneels on a prie-Dieu until after the elevation.

He receives the *pax* from the Assistant Priest, who has received it from the Celebrant. The Assistant Priest gives the "*peace*" to the Subdeacon who carries it to the choir and to other officers. The Bishop gives it to his two Assistant Deacons.

For details, see Manuals and Ceremonials.

III.

ASSISTANTS AT MASS.

93. At the *private Mass* of a priest, no one assists, except his server.[1]

2. The **public Mass** is the one at which the faithful assist, on Sundays or during the week, in parochial churches, or in public or semi-public chapels of communities.

3. The **parochial Mass** is celebrated, with special solemnity, on Sundays and Holy Days of obligation. It is generally said for the people of the parish (*pro populo*).

It is proper that the parochial Mass be *chanted*.[2]

1. At the *private Mass* of an ordinary priest, only one server is allowed, a man or a boy. However, if there be no male server, a woman may answer the prayers, but she is not allowed to stay inside the railing. S. R. C., 2545 *ad* 8; 4015 *ad* 6. In missionary countries, indults permit priests to say mass without a server whenever it is practically impossible to have one. Such is the case in this country.

2. *Cfr.* n.n. 25, 26, 27 and 85, 86.

On Sundays it is preceded by the sprinkling of Holy Water, which the celebrant performs vested in cope, or, at least, in stole.

4. The **conventual Mass** is, as it were, a part of the canonial office celebrated by Chapters or Religious Communities.

SECOND FUNCTION.

OFFICES.

94. Preamble.—There are two classes of *Offices:*

1. Those which constitute an integrant part of **the official organization** of church worship, and are daily determined by rubrics.

2. Those which have been *inaugurated* or *transformed* by private **piety.**

We may call the former **Offices strictly liturgical;** they include the *Divine Office* properly so called, Official Prayers, Processions, Funerals, etc.

In the second class, **Offices not strictly liturgical,** we shall study only the offices in relation to the Holy Eucharist: Expositions, Processions and Benedictions of the Blessed Sacrament.

The offices included in the second class are very numerous, but ordinarily regulated by the piety of the priest, who presides over them. Such are, for instance, the devotions of the **month of Mary, month of the Sacred Heart,** the observation of the **First Friday** of each month, etc.

Some are more precisely regulated, as the exercises of the month of the **Rosary** and the **Way of the Cross.**

All these **pious practices** are approved, blessed, and enriched with indulgences by the Church. It is proper to have them established in all churches, but they can hardly find place in a course of liturgy.

CHAPTER I.

Offices Strictly Liturgical.

I.

GENERAL PRINCIPLES.

I. Nature of the Office.

95. End of the Liturgical Office.—The **Office**[1] (*officium*, function, task, obligation, duty, etc.) is the **official prayer**[2] of the Church, intended to give glory to God, and obtain sanctification for men: A prayer in which all should take part.

But the Christian laity, absorbed by necessary temporal cares, are unable to perform that duty. Therefore a **body of men** is especially delegated for that purpose.[3]

This official prayer is destined, as it were, to sanctify **space** and **time.**

a **Space:**—The office is **recited** all over the world by *Secular Clerics* who have received *Sacred Orders*,[4] and by Congregations of *Regular Clerics;*

1. The word *office* is more precise, and also more Catholic than the word *service* much abused by Protestants.

2. Consult: Bacuez, *Du Saint Office considéré au point de vue de la piété.* Paris, 1872. Dom Guéranger, *The liturgical Year*, passim. Mgr. Batiffol, *Histoire du Bréviaire*, and English translation: *History of the Roman Breviary* (1898). Dom Bäumer, O. S. B. *Geschichte des Breviers*, Freiburg-im-Brisgau, 1895, and French translation: *Histoire du Bréviaire*, Paris, 1905.

3. One of the most ancient proofs of the obligation of reciting the office is to be found in the Capitulars of Bishop Hincmar of Rheims, 852 A. D., *Capitula synodica*, C. ix. (Migne P. L. tome 125, col. 775.)

4. The common opinion of theologians is that the omission of a *Little Hour* constitutes matter for mortal sin.

It is **chanted** by Chapters and Religious Orders;

It is **partly chanted** in parochial churches and chapels of communities (Vespers, Compline, Tierce before Pontifical Mass, *Tenebrae* of Holy Week, Office of the Dead).

b **Time** belongs to God as well as *space:*

The successive **Hours** consecrate the **day** to Him.

Sunday, which has replaced the Jewish Sabbath, is to secure the sanctification of the **week.** Formerly Wednesday and Friday, days of penance and *station*, enjoyed a special importance, which was, later on, extended to Saturday.[1]

The **year** is offered to God, through the **"Proper of the time,"** distributed throughout the **Liturgical Year.**

96. The **Materials of Offices** are *texts*, *ceremonies*, and *rubrics*.[2] Rubrics regulate the choice of the texts, and the performance of ceremonies.

Texts and **rubrics** are contained for *recitation*, in the **Breviary;** for *singing*, in **choir books.**

Besides a preamble, each Hour consists of three elements, which are the same as we have observed in the fore-mass:[3] *Praise*, *instruction*, *prayer*.[4]

a **Praise,** finds its expression in the *Psalms*, *Antiphons*,[5] *Hymns*[6] and *Canticles* (seven from the Old Testament, three from the New).

1. This old regulation has been retained for Ember Days. *Cfr.* Dom Cabrol *Le livre de la prière antique*, ch. xvii. *Monumenta Eccl. liturg.* t. I, p. xiv, note.

2. We have already spoken of the Rubrics. *Cfr. Elements of Worship*, n.n. 6, 49.

3. Dom Cabrol, *op cit*, ch. vi and xvi.

4. Grancolas, *Traité de l'office divin.* Dom Gréa, *Lettre sur l'office divin.*

5. *Antiphons* are short sentences, either extracted from Scripture or composed by the Church, calculated to excite piety or to show why such a psalm has found place in the office. Formerly antiphons were repeated several times in the course of the psalm as is still done with the Psalm *Venite exultemus.*

6. Hymns are pieces of lyric poetry, divided into strophes of various lengths and rhythms, many of them in iambic verse. In the hymns composed during the Middle Ages, long and short syllables have been substituted by *emphasized* and *atonic* syllables.

b **Instruction** is given in *Lessons*[1] and *Capitula* (little chapters). It excites **affections,** that are expressed by *Versicles* and *Responses.*

c **Prayer** is directly offered by the *Orations,* sometimes preceded by *preces,* and always by *Dominus vobiscum.*[2]

Finally comes the *conclusion,* completing for each Hour the general plan mentioned in n. 10:

Preludes or preparation;
Performance of the function;
Invocation of the Sanctifying Power of God by collective prayer.

II. Division of the Office.—Day.—Week.—Year.

Day.

97. Order of the Office.—The **four watches** of the night, during which our Lord has commanded us to "watch and pray,"[3] are the origin of the *three Nocturns* and *Lauds.*

Tierce, Sexte, None, and *Vespers,* sanctify the four principal **divisions of the day.**[4]

Thus, the entire *day* is consecrated to God, with its vicissitudes, its needs, and dangers, and with the remembrance of certain mysteries: In the morning, the Resurrection; at 9 o'clock, the Descent of the Holy Ghost; at noon, the Crucifixion; at 3 o'clock, our Lord's death; at sunset, the Burial.

1. The *Lessons* are taken from the Scriptures, or from treatises and homelies of the Fathers, they are also made up from the lives of the Saints. The *Capitulum* (short capter) is a short lesson of Scripture, recited by the celebrant.

2. Subdeacons replace *Dominus vobiscum* by *Domine exaudi orationem meam.*

3. Take ye heed; watch and pray. . . . Watch ye therefore, for you know not when the lord of the house cometh: at even, or at midnight or at the cock-crowing, or in the morning. (MARK xiii, 33-35.) See *Acts,* xvi, 25.

4. *Acts* ii, 15; iii, 1; x, 9.

Such was the first arrangement of the Office. Practised, it seems, from devotion, in the early apostolic times, it must have been done away with during the persecutions.

When the persecutions came to an end, it seems that an attempt was made to re-establish this practice.[1]

Monks and clergy soon organized a regular daily *cursus*.[2]

In monasteries, *Prime* was added (about 382 A. D.), as the morning prayer,[3] while the three Nocturns and Lauds were recited or chanted together, and constituted the Night Office or "Matutinal" (*Matins*).

Compline[4] was the night-prayer, completing (*Completorium*) the day.

Thus, Matins, the four Little Hours, Vespers and Compline fulfilled the word of the Psalmist: "*Seven times a day I have given praise to thee.*"[5]

97. Obligation.—Outside the choir, the order relative to the different Hours of the day is not obligatory.

The limits of the obligation are as follows:

1. Assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house; . . . but principally on the Sabbath day, and on the day of our Lord's resurrection, which is the Lord's day. (*Apostolic Constitutions*, Book II, ch. lix.)

2. *Precationes facite mane et tertia hora, et sexta, et nona, et vespere, atque ad galli cantum.* . . . (*Fragmenta ex libro de Mystico Ministerio* (fourth century), *Monum. Eccles. Liturg.* tom. I, n. 2531). *Mane, hora tertia, sexta, nona, vespere, noctis medio, per ordinem psalterium canebant*, St. Jerome, *Life of St. Paula*. See also *Canones Hippolyti* in *Monum. Eccl. Liturg.*, tom. I, n.n. 2754-2766.

3. Pargoire, *Revue d'Hist. et de Litt. religieuses*, 1898, p. 288.

4. *Compline* is of monastic institution, dating however from before St. Benedict. It existed in the first part of the fifth century, adopted, perhaps, by St. Basil. See Pargoire, *Revue d'Histoire et de Littérature religieuses*, 1898, p. 456.

5. Ps. cxvii, 164. Mgr. Batiffol (*Histoire du Bréviaire*, ch. II) thinks that the Roman Church did not know *Matins* or *vigiliae*, before the seventh or eighth century; the full development of the Office would have been reached then only after the time of St. Gregory. Dom Baumer (*Geschichte des Breviers*, Part II, ch. II) holds the traditional opinion, and believes that, on this point, the Roman order was not different from the Benedictine *cursus*. *Cfr.* Mabillon, *De cursu gallicano disquisitio* (in Migne, P. L. tome 72, col. 383, n.n. 5-8.)

It is strictly required that the office (from Matins to Compline, inclusively) be recited before midnight closing the day of 24 hours.

Matins may be regularly anticipated the day before when the sun is midway, in its path, between noon and sunset, but practically after 2 o'clock P. M., and, with an indult, after 1 o'clock P. M. The Rubric of the Missal prescribes that priests recite *Matins* and *Lauds* before celebrating Mass.

The proper time for **Little Hours** is between 6 o'clock A. M. and 3 o'clock P. M. It is customary to recite them privately in the forenoon.

Vespers are to be recited in the afternoon, except on week days of Lent, from the first Saturday in Lent till Easter.

Compline is always recited in the afternoon.

99. Interruption. — Regularly speaking, the different parts of an Hour should not be separated.

However, as there are, in the ministery, frequent cases, in which it is necessary to interrupt an Hour, or to invert the regular order, good priests make for themselves a rule for observing the continuity and order of the Hours as far as possible.

Week.

100. The **week** begins by *Sunday*, the Lord's Day, consecrated to honor the Most Holy Trinity, the Resurrection of our Lord, and the mystery of Pentecost.

At Matins of Sunday, the recitation of the *Psalter* begins, is continued at the office of the six *Ferials*, and reaches its end on Saturday.

The **hymns of Vespers,** in the week, recall the Work of Creation, the creation of light being recorded on Sunday, and God's rest on Saturday.

Every day in the week has its proper parts: *lessons* always; sometimes, antiphons at *Benedictus* and *Magnificat*; *responses*, often taken from the Nocturns of Sundays, etc.

Leo XIII appointed for each day in the week, an **ad libitum office:** Monday, Holy Angels; Tuesday, the Apostles; Wednesday, St. Joseph; Thursday, the Most Holy Sacrament; Friday, our Lord's Passion; Saturday, the Immaculate Conception.

These offices may be said, in the place of *simple* or *ferial* offices, with the exception of the periods extending from the 17th of December to the Octave of the Epiphany, and from Passion Sunday to the Sunday after Easter.

Year.

101. General division. — The distribution of the offices throughout the year is of greater importance.

The purpose, dominating the entire liturgical year, is to **commemorate our Lord's life.**[1]

As the path of the sun regulates the civil year, so the life of our Lord, summed up within one year, determines the Liturgical Cycle.

There are two centers: **Christmas,** entrance of the Word Incarnate into earthly life; **Easter,** entrance of the Crucified One into everlasting life, by His Resurrection.

The two periods, gathered around these two centers, constitute the Cycle of the Liturgical Year.

102. Christmas.—*Prepared* by the four Sundays of **Advent,** this mystery is *accomplished* on the day of **Christmas,** fixed on December 25th, and accompanied by an Octave.

The *Manifestation,* or the **Epiphany,** is followed by a variable number of weeks, reckoned by their Sundays. This time is given the faithful to enable them to reap, more fully, the fruits of the Christmas mystery.

103. Easter.—This period is the more important.

Easter always falls on Sunday, fixed by the movement of the moon in its path; consequently it is a movable feast.

1. A word was said about this in the Introduction, n. 5, and especially when treating of the Calendar, nn. 55-58. Details relating to each feast are reserved for the last part: *Liturgical Year.*

The way of determining the date of Easter has been fully given.[1]

Nine weeks of *preparation* precede the feast.

Septuagesima, about 70 days before Easter, is the first Sunday of this period; it is followed by *Sexagesima* and *Quinquagesima* Sundays.

The week bears the name of the Sunday.

The Wednesday in *Quinquagesima week* is *Ash Wednesday*, and marks the beginning of the **quadragesimal fast.** It is followed by the four Sundays of **Lent,** and the **Passion Time** (*Passion* and *Palm Sundays*).

Palm Sunday begins Holy Week, and recalls the triumphant entrance of our Lord into Jerusalem.

After this long preparation, the three **great Ferials** of **Holy Week** commemorate, *Thursday*, the institution of the Most Holy Eucharist; *Friday*, the crucifixion of our Lord; *Saturday*, His burial.

These Ferials are followed by the feast of **Easter** which is celebrated for three days, and prolonged throughout the whole octave.

On the five *Sundays after Easter*, the Christian is directed to participate in the mysteries of the Cross[2] and the Resurrection.

Next, come the **Ascension,** Thursday, the fortieth day after Easter; and **Pentecost,** ten days later.

The **feast of Pentecost** lasts for three days, like Easter, and the five following days complete the Octave.

Twenty or more *weeks*, (a number complementary to the number of weeks following the Epiphany), follow the feast of Pentecost.

During this period, occur the feasts of the **Holy Trinity,** of **Corpus Christi,** and of the **Sacred Heart,** which help souls to profit by the graces of the Holy Spirit.

All Saints' Day, and that of **All Souls** (November 1st and 2d) are calculated to manifest the union of the three

1. See n. 56.

2. Suffrage of the Cross. *Paschale quae fers gaudium!* (Hymn of the Finding of the Holy Cross.)

Churches (*triumphant, suffering* and *militant*) with their Divine Head.

104. Marial Cycle and **Sanctoral.**—From the feast of the **Immaculate Conception** to that of the **Assumption,** the Cycle of Mary's feasts is faithfully copied from that of our Lord's, communicating to souls the graces of her mysteries, *joyful, sorrowful* and *glorious.*

The **Sanctoral** offers, for each day of the year, the example and intercession of numerous Saints, whose names are recorded in the **Martyrology,** one of them receiving special honor and worship each day.

In fine, the four seasons of the year are marked by three days (Wednesday, Friday and Saturday), known as **Ember-Days**[1] (*Quatuor tempora,* because they occur four times a year), on which fast and abstinence are to be observed. These days of penance and prayer have been chosen by the Church, as regular days for the conferring of **Holy Orders.**

III. The Selection of the Office to be Recited.

105. Two or more offices may fall simultaneously. This coincidence is termed **Occurrence.** Moreover, as a complete office comprises *First* and *Second Vespers,* it may happen that the Second Vespers of an office come into conflict with the first Vespers of the following office. This is termed **Concurrence.**

The difficulties proceeding from these two cases are solved through the observation of the **degrees** of the feasts.

Three questions are to be considered: { *Degrees of offices;* *Occurrence;* *Concurrence.*

1. The date of the Ember Days is given above, in the explanation of the Calendar, n. 58.

DEGREES OF OFFICES.

1° Rite and Class.

106. There are three rites: *double, semi-double, simple.*

At *double* offices, the antiphon of each psalm is said twice (before and after the psalm), at Matins, Lauds, and Vespers.

At *semi-double* and lower offices, the antiphon is announced before the psalm, and said in full after.

1° **Double offices.**—The **doubles** may be:

1. **Doubles of first class:** Such are: two Sundays (Easter and Pentecost); different feasts, among which are those of the *Patron* and *Titular;*[1] and seven Ferials—Thursday, Friday and Saturday of Holy Week, Monday and Tuesday after Easter, and Monday and Tuesday after Pentecost.

2. **Doubles of second class** include two Sundays (feasts of the Holy Trinity, and of the Holy Name of Jesus), and a certain number of other feasts, those of the Apostles, etc.

3. There are also **doubles major.**

All *doubles*, which, in the calendar, bear no other mention than "*double,*" are **doubles minor.** Among *doubles minor*, the feast of the *Doctors* enjoy, like the doubles major, the privilege of being *transferred* when their celebration is hindered on the day of incidence. *Octave-days* also belong to the rite *double minor*, but they enjoy some privileges of the doubles major.

The Vigil of Christmas, after Matins, becomes a double.

1. The *Patron of a place* is its protector. There are Patrons of a city, of a diocese, of a country, of the Universal Church. The Patron is chosen by the people, the choice, approved by the clergy and the Bishop, and confirmed by the S. Cong. of Rites. (S. R. C., 526.)

The *Titular* of a church is the person, the mystery or the sacred object (the Cross, for instance), whose name the church has received, when consecrated or solemnly blessed.

107. 2° **Semi-double offices.**—In this rite are Sundays, a certain number of feasts, the days within an Octave, some Vigils, and Votive Offices.

a **Sundays** may be *major*, and these are the great landmarks of the Liturgical Year.

The major Sundays may be of *first* or *second class.*

Major Sundays of first class: First Sundays of Advent; first of Lent; Passion-Sunday; Palm-Sunday; first Sunday after Easter; first Sunday after Pentecost.

Major Sundays of second class: Second, third and fourth Sundays of Advent; Septuagesima; Sexagesima; Quinquagesima; second, third and fourth Sundays of Lent.

All other Sundays are **minor** or **common.**

Two or three Sundays, between Christmas and the Octave of the Epiphany, are said to be *vacant,* if there is no commemoration made of them in the office.

b There are **Saints,** whose feasts are **semi-doubles.**

c The **days within an Octave** are **semi-doubles,**[1] except Monday and Tuesday within the Octaves of Easter and Pentecost. The Octaves of the Epiphany, Easter, Pentecost, and *Corpus Christi*, enjoy certain privileges.

The other Octaves are not *privileged.* All Octaves cease, from December 17th to the Epiphany, from Ash Wednesday to Easter, and from the eve of Pentecost to Trinity Sunday.

d The Vigils of the Epiphany and Pentecost are of the *semi-double* rite, as is the Sixth Ferial (Friday) after the Octave of the Ascension.

e The Votive Offices conceded, and those *ad libitum*, are likewise semi-double.

Double and semi-double offices (except Sundays) include: First Vespers, Matins (with three Nocturns proper), Lauds, Little Hours, Second Vespers, and Compline.

On semi-doubles (outside Octaves, or other privileged

1. During Octaves, the *preces* of Prime and Compline, and the *Suffrages* of Lauds and Vespers are to be omitted.

times), *suffrages* are to be said at Lauds and Vespers, and *preces*[1] at Prime and Compline.

The office of the *semi-double Sundays* begins at the *capitulum* of the Vespers of Saturday.

108. 3° **Simple offices.**—All offices, which are neither double nor semi-double, are **simple.**

1. The feasts of Saints, of which the calendar does not mention the degree, are **simple.** These offices begin at the *capitulum* of the First Vespers,[2] and end at None. They have but one Nocturn, in which all that is not proper to the Saint is taken from the Common of the Saints, with the exception of the *antiphons* and *psalms* of the Nocturn. These antiphons and psalms are those of the occurring **Ferial.**

The *Versicle*, *Absolution*, and *Responses* of Matins are taken, on Monday and Thursday, from the first Nocturn of the Common; Tuesday and Friday, from the second Nocturn; Wednesday and Saturday, from the third. The *Te Deum* replaces the third Response. The three Benedictions are—*Ille nos benedicat;*—*Cuius* (or *Quorum*) *festum;*—*Ad societatem.*

2. Ash Wednesday, and Monday, Tuesday, and Wednesday in Holy Week, are **major Ferials privileged.** Their office is never omitted.

Commemoration is made of *major Ferials* not privileged: Advent, Lent, Ember-Days, and Monday of Rogation Days.

3. All other Ferials are *minor.*

4. Sometimes, doubles and semi-doubles are **simplified.**

5. The **Vigils** not privileged are also *simple.* Their office is the ordinary ferial office, except the Lessons and the Collect, which are proper.

1. These *preces* are different from the *preces feriales.*
2. The psalms of the Ferial are said at these vespers.

2°. Other Distinctions.

109. These distinctions are—*character*, *dignity*, *extension*, and *obligation*.

1. Offices of the same rite and class may differ by the **character** of the feast, which they celebrate.

Feasts may be *primary* and *secondary*.

As to the feasts of **our Lord** and the **Blessed Virgin,** they are **primary,** *whenever their object is of great importance, and is not implicitly included in another feast.*

In any other case, the feast is **secondary.** For instance, the feast of the Sacred Heart is *secondary*, because its object is included in the feast of *Corpus Christi*.

As to the **Saints,** their principal feast is **primary,** namely their "birthday" (*dies natalis*)[1] or its equivalent (*dies quasi natalis*). The other feasts of the same Saint, as, for instance, the translation of his relics, his patronage, his ordination, etc., are *secondary*.

The Breviary gives the **official list** of primary and secondary feasts. (This list will be given in an *Appendix* to this volume).

A feast, regularly secondary, may become *primary* on account of extrinsic circumstances; for instance, if it be patronal, or titular.

The Octave-day of a primary feast is also primary; but the days within the Octave are secondary.[2]

2. **Dignity** marks, as it were, the liturgical hierarchy of the Saints. Generally speaking, the dignity of the Saints is manifested by their rank in the *Litany*, from the beginning to the Evangelists inclusively; but from the Evangelists, all are of equal dignity, with regard to liturgical rules.

1. The "birthday" (*dies natalis*) of a Saint is the day of his death, which is the day of his birth to everlasting life. The *quasi-birthday* (*dies quasi natalis*) is the day appointed for the feast of the Saint, when his "birthday" is occupied by another feast.

2. S. R. C., 3886.

3. With regard to **extension,** some feasts are celebrated by the Universal Church, some others are proper to particular places.

4. Considering the **obligation,** we distinguish between *prescribed* feasts; feasts *conceded,*[1] but obligatory once accepted; and feasts *ad libitum*, of which no commemoration is made, if their place is taken by another feast.

When several feasts fall on the same day, one is *preferred*, and the others may be *transferred*, *simplified* or *omitted*, according to circumstances. Hence, four cases are to be considered under the following heading.

Occurrence.

110. Office preferred.—When several festivals occur upon the same day, the following **general rule** is to be applied: *The most important office is preferred; the other, or others, are transferred, or reduced to a commemoration, or omitted.*

The *importance* of office is regulated as follows:

1. Above all, the **liturgical chain** of the year is to be safeguarded, in relation to Christmas and Easter, the principal feasts of **our Lord.**

This chain is made up of the following days:

First Sunday of Advent,
Christmas with its Vigil and its Octave-day,
Circumcision,
Epiphany and its Octave,
Ash-Wednesday,
First Sunday in Lent,
Passion Sunday,
Palm-Sunday, and days following to the Sunday after Easter inclusively.
Ascension Day,
Pentecost with its Vigil and its Octave.
Corpus Christi.

1. There are also *votive offices conceded.* These, unlike offices *ad libitum*, are obligatory on the days when they are permitted.

No feast can take the place of any of these days.

Secondarily come the principal feasts of the **Blessed Virgin: Immaculate Conception, Annunciation,** and **Assumption.**

Next, the **Nativity of St. John the Baptist,** the Precursor of the Lord; **St. Joseph,** the Spouse of Mary; **Sts. Peter and Paul,** the founders of the Church; **All Saints' Day,** the feast of our Lord's mystical body.

After these feasts of the Universal Church, come those of the **principal Patron Saint**[1] of the country, the diocese, or the locality; and the anniversary of the **Dedication** of the church.[2]

2. Sundays of second class, the days within the Octave of the Epiphany, and the Octave-day of *Corpus Christi*, yield to no other feast, except a *double of first class.*

3. The eighth day of an Octave (Octave-day) is *preferred to a double, even a double major.* Only one exception is made, namely in favor of the feast of the Holy Name of Mary, if it occur upon the Octave-Day of the Blessed Virgin's Nativity.

4. Outside of the above cases, when there is *equality of rite, the higher class is to be preferred.*

5. Rites and classes being equal, *character* is to be considered; hence the *primary* feast is preferred to the *secondary.*

6. If there is an equality of rite, class and character, the higher *dignity* is to be preferred.[3] For instance, if the anniversary of the *Dedication* occurs on the same day as the feast of the *Patron*, the Dedication shall be preferred, as being a feast of our Lord.[4]

1. All who say the breviary are bound to recite the office of the *Patron Saint* of the place where they live. If there is no Patron of the place, the office of the Patron of the diocese must be recited. This office is said with an Octave by Seculars, without an Octave by Religious. S. R. C., 1095, 2319 *ad* 1, 2369, 3863.

2. The feast of the *Dedication* is regarded as a feast of Our Lord. S. R. C., 3863, 3881.

3. See n. 109.

4. S. R. C., 3881.

7. A festival assigned to a day of the month, is to be preferred to an equal feast assigned to a day of the week, as, for instance, to a Sunday of October.

8. *Feriation*[1] might be a sufficient reason for preferring one feast to another, if no *feriation* is attached to the latter.

9. A *more special* feast is preferred to a *more general* one.[2]

10. In case of *occurrence of Octaves*, the Octave of the preferred feast is also to be preferred.

11. Any *votive office* yields to a feast of the same rite, even *secondary*.

Offices, which cannot be celebrated on the day of their occurrence, are sometimes transferred to the first free day, or simplified, or even, but rather seldom, omitted.

111. Translation. Every office cannot be transferred.

1. **Transferable feasts.** The following may be transferred:

1. *Doubles major, and higher* feasts.[3]

2. The double minor feasts of the *Doctors* of the Church.

3. Feasts, even semi doubles, the celebration of which might be perpetually hindered on their day of occurrence.[4]

4. In the case of a *new Saint* to whom the Holy See assigns a day, already occupied in a particular calendar,[5] the following rules are to be applied:

(A) If the day, set apart for the feast of the new Saint, is the day of his death (**"birthday,"**) or the day **quasi-**

1. *Feriation* implies the Mass *pro populo*, and solemn celebration. It is not transferred with the feast, except that of the Annunciation when this feast occurs on Good Friday or Holy Saturday. S. R. C., 3850.

2. The order of *"particularity"* (from special to general) is as follows: A Church, an Order, a Diocese, a Country, the Universal Church.

3. Offices assigned to a fixed Sunday or ferial, and conceded to an individual church, are not to be transferred, except within the limits of the privilege granted, whatever their rite. S. R. C., 3521 ad 1.

4. For instance, in this country, the feast of St Raymond de Penafort, whose celebration, prevented on the 23d of January by the feast of the Espousals of the B. Virgin, is perpetually transferred to the 13th of February.

5. S. R. C., 3811, *Decret. gener.*

natalis, expressly designated as the day of his feast, and not only the first free day (assigned day).

a The older feast will be removed, if it has a *simply assigned day*, even were it superior by rite, character and dignity.

b It will not be removed from the *natalis* or *quasi-natalis* day, unless it is inferior to the new by rite, character, or dignity. But, if these are equal, the older keeps its place, and the new is *assigned* the first free day.

(B) If, for both, the day is simply *assigned*, the older keeps its place, even though it is less important; except when a change is to be made in the calendar, in which case, they should be placed according to their respective importance.

112. II. **To what day is the transfer to be made?**

A feast is transferred to *the first free day.*

In the case of several feasts to be transferred, the order of importance is to be followed, according to the above rules. The first place is therefore assigned:

1. Rite being equal, to the office of superior class;

2. Class being equal, to the office of superior rite;

3. Rite and class equal, to the primary office;

4. Rite, class and character equal, to the office of superior dignity;

5. All things being equal, to the older office.

III. **Free days.**—Generally speaking, *free days* are:

1. Days to which *no double or semi double* is assigned:

2. Days within an Octave, unless the Octave be privileged;

3. Days assigned to an *office ad libitum.* If it is a *feast ad libitum* it may be either kept, or entirely replaced by an occasionally transferred festival.[1]

The days within the Octaves of the Epiphany, Easter, and Pentecost, do not admit of any transferred office; the days within the Octave of *Corpus Christi* may receive doubles of first and second class only, even if there were,

1 Semi-doubles *ad libitum* are suppressed during an Octave. S. R. C., 4051 *ad* 4.

on the same day, a semi-double, simplified by the Octave.

The Vigils of Christmas and of Pentecost, Ash-Wednesday and all the days of Holy Week, are never *free days.*[1]

Certain feasts are privileged with regard to their translation. Such are: the Purification, St. Joseph, the Annunciation, the Sacred Heart, the Nativity of St. John the Baptist, the Precious Blood (July), and the Seven Dolors of the Blessed Virgin (September). See General Rubrics and *Liturgical Year.*

The following *general privilege* belongs to *feasts having an Octave.* If such a feast is hindered on its proper day of occurrence, it is transferred, in preference to any other feast, to the first free day within its Octave, or, if there be no free day in the Octave, to its Octave-day, even though it be a Sunday, unless a more important feast occurs upon this day. If the feast to be transferred has failed to find a free day in its Octave, it will be transferred to the first free day thereafter.[2]

113. Simplification of an office.—Certain offices, as was said, cannot be transferred, because of their nature, or their inferior rite, or because there is no free day before the 31st of December, the extreme limit of translations in a year.

When an office, hindered by the rules of occurrence, cannot be transferred, it is ordinarily to be *simplified,* provided it be double or semi-double.

Commemoration is to be made of it:

a At Vespers, with the antiphon, versicle and collect:

b At Matins, with the ninth lesson, if there is nothing to prevent it, (historical lessons being put together in one);

c At Mass;

d At Second Vespers.

Commemorations of *occurring simples* are made in the same way, except at the Second Vespers, since Simples have no Second Vespers.

1. *Cfr.* n. 110.
2. S. R. C. 3853.

When a festival occurs on, or is transferred to, a Sunday, commemoration is always made of the Sunday (at Matins, the ninth lesson is the homily of the Sunday).

The same rule applies to *major Ferials*.

On Vigils, commemoration is made of the Vigil at Matins, (ninth lesson—homily), at Lauds, and at Mass.

In Advent, and on Ember Days, no commemoration of a *Vigil* is made at the Office.

114. Omission.—*Doubles of first class* do not admit of any commemoration, except that of *Sunday*, of *privileged Octaves*, (as, for instance, those of the Epiphany, or *Corpus Christi*), and *major Ferials*. All others are omitted.

Doubles of second class also admit of the commemoration of a *simplified double* or *semi-double*, at all parts of the Office, and at Mass; and of a *simple*, at Lauds, and at low Masses. The commemoration of the simple is omitted at First Vespers and at High Mass.

Remark.—In the Breviary, a *table* is given, by which may be seen at once which Office is to be celebrated, if more than one festival occur upon the same day. The number, marked at the intersection of the lines of the first (length), and of the second office (width), refers to the answer given in the lower corner of the table.

For instance, at the intersection of the lines framing *Duplex per annum maius* and *Dies Octavae*, we find 1, referring to answer 1: *Translatio de primo, officium de secundo.*

Concurrence.

115. *Simple* offices have no Second Vespers.

Vigils have neither First, nor Second Vespers.

Each *ferial* has its Second Vespers; whilst *semi-doubles* and degrees *above* have First and Second Vespers.

However, the First Vespers of Sunday begin only at the *capitulum*.

What Vespers are to be recited? Those of the office about to be ended, or those of the next?

Such is the question of *concurrence*.[1]

116. The following **general principles** are to be applied:

1° Vespers to be preferred.

The more important office has its full Vespers.

Therefore the Vespers are:

1. Of the office, the *rite* of which is higher;

2. Rite being equal, of the *higher* class;

3. Rite and class equal, of the office of the *primary* feast;

4. Rite, class and character equal, the office of the *higher dignity*.[2]

2° Vespers to be divided.

If rite, class, character and dignity[3] are equal the Vespers are *of the preceding as far as the capitulum,* and *of the following from the capitulum.*

However, one should not begin an office, which cannot be continued: for instance, a festival occurring upon Ash-Wednesday, or an Octave-day hindered by the occurrence of a privileged Sunday, will in no case have First Vespers.

Exceptions.

a The *Octave-day* of a *primary* festival of our Lord, though a double minor, has its full Vespers, when in concurrence with a *double major.*

b The *Octave-day* of the *primary* feasts of the Blessed Virgin, of the Holy Angels, of St. John the Baptist, of St. Joseph and of the Holy Apostles, has its full Vespers, when in concurrence with a double minor. This is nothing else than an application of the principle of the *dignity.*

Note: The Octave-day of a secondary feast enjoys no privilege.

1. See n. 105.
2. See n. 109.
3. With regard to *concurrence* no account is taken whether the feast is fixed or movable, general or particular.

c The Sunday has its Second Vespers full, when in concurrence with a semi-double following.

d When two offices *having the same object,* and equal in rite, class, character, etc., concur, Vespers of the preceding are to be said.

e The *ad libitum* offices in concurrence divide their Vespers *a capitulo,* except the office of the Blessed Sacrament, which keeps them entire, without commemoration of the votive office of the Passion to be celebrated the day after. The *ad libitum* office of Saturday, in concurrence with the Dominical office, is of the Immaculate Conception to the *capitulum.*

3° Commemorations.

Commemoration is made of the office, the Vespers of which have been omitted or divided.

Exceptions.—*a* The First Vespers of a *double of first class* exclude the commemoration of a *double major* and *below;* but not that of a privileged Octave, of a Sunday of first or second class, or of a major Ferial.

b The First Vespers of a *double of second class* excludes the commemoration of any preceding semi-double, unless this is a Sunday of first or second class.

Remark.—There is to be found in the Breviary a *table of concurrences* analogous to that of occurrences.[1]

4° Order of commemorations.

Often there are, in consequence of the rules of occurrence and concurrence, several commemorations to be added to Vespers and Lauds.

The Rubrics prescribe the following order:

In the first place, the commemoration of the concurring feast, whatever its rite; next,[2] feasts according to their

1. See *Remark,* n. 114.

2. When a commemoration is in close relation with the feast, they are not to be separated. For instance: St. Peter and St. Paul, the B. Virgin and St. Joseph on certain feasts. S. R. C., 2913, 3157.

importance — privileged Sunday, Octave day, double major, double minor simplified, ordinary Sunday, day within the Octave of *Corpus Christi*, semi-double, day within an Octave, Ferial major or Vigil, Simple, and, finally, *suffrages*.

Suffrages are said at Lauds and Vespers, upon semi-doubles and below, except during Octaves, from the beginning of Advent until the Octave of the Epiphany, and during Passion time.

In Paschal time, only the suffrage of the **Cross** is said, with a special antiphon.

Suffrages are—of the Blessed Virgin, St. Joseph, the Holy Apostles Peter and Paul, and for Peace. The suffrage of the *Titular* is added, and placed in its rank.

The Clergy attached to the service of a church recite the suffrage of the *Titular*. Others make the commemoration of the *Patron* of the locality, if such is the custom.[1]

At the ferial office, the first of suffrages is that of the *Cross*.

Sometimes, it happens that the antiphon and the versicle proper to a commemoration have been already recited in the course of the office.

In this case, commemorations are made as follows:

At Vespers:

1st commemoration, antiph. and vers. of Lauds.
2d commemoration, antiph. of 2d Vespers, and vers. of Tierce or of the 2d Nocturn.
3d commemoration, 1st antiph. and vers. of the 3d of Tierce.

At Lauds:

1st commemoration, antiph. and vers. of 1st Vespers.
2d commemoration, antiph. and vers. of the 3d Nocturn.
3d commemoration, antiph. of 2d Vespers and vers. Nocturn.

1. S. R. C., 4043 *ad* 8.

117. Appendix. — Division of the Breviary. — The Breviary is generally divided into four volumes, each corresponding to a season of the year: *pars hiemalis; pars verna; pars aestiva; pars autumnalis.*

The first part contains — the *bulls* of approbation,[1] *De Anno et eius partibus,* the *perpetual calendar,*[2] the *general Rubrics,* and the *tables* of occurrence and concurrence.

In each part, after the Calendar, tables, and formulæ of absolution and benedictions for the lessons of Matins, are:

1. The Psalter, distributed through all the days and *hours* of the week;

2. The Proper of the Time;[3]

3. The *Sanctoral,* or Proper of the Saints;[4]

4. The Common of the Saints, from the Apostles to the Holy Women, followed by the office of the Dedication of a church, and the offices of the Blessed Virgin.

Then follow—the Office of the Dead; Gradual Psalms; Penitential Psalms; Litany of the Saints; Commendation of the Soul; Blessing of the table; Itinerary; Preparation for Mass and thanksgiving; Litanies of the Holy Name of Jesus, of the Sacred Heart, and of Our Lady of Loretto; Votive Offices; Supplement *pro aliquibus locis;* finally, the Calendar and proper Offices of the Diocese.

1. Of St. Pius V, 1568; Clement VIII, 1602; Urban VIII, 1631; and, in recent editions, Leo XIII. These bulls are accompanied by some decrees of the S. Congreg. of Rites.

2. The calendar and the tables of occurrence and concurrence are reproduced in each part. See n. 114, *Remark,* and n. 116, *Remark.*

3. *Pars hiemalis:* From Advent to the first Sunday of Lent. *Pars verna:* From the first Sunday of Lent to the feast of the Holy Trinity. *Pars aestiva:* From the feast of the Trinity to the first Sunday of September. *Pars autumnalis:* From the first Sunday of September to Advent.

4. Each part contains the Saints, whose feasts may occur in the corresponding part of the *Time.*

II.

DIFFERENT OFFICES

OR

LITURGICAL OFFICES IN PARTICULAR.

I. EVERY DAY.

118. Common Parts.—1. As a **preparation,** it is customary to recite *Aperi*, and to make the sign of the cross. The *Pater*, *Ave*, and sometimes the *Credo* are obligatory.

a The expressive prayer *Aperi* implores God to remove all obstacles, to enlighten the mind, to move the heart, to strengthen the will, and unites the soul to our Lord who offers up true praise to His Father.

The **sign of the cross** reminds us of the mysteries of the Trinity, of the Incarnation, and of the Redemption. The Cross is, at the same time, an object and a means of worship, a source of graces, which enables men to give God, in a worthy manner, the glory He deserves.

b The *Pater* is, as it were, the text which is developed in the course of the Office.

By the *Ave Maria*, we unite ourselves to our heavenly Mother, the model, the helper, and the perfecter of our prayer.

The *Credo* stirs up our faith, and excites our confidence and love.

c Next comes an ejaculation: *Domine labia mea aperies*, or *Converte nos*, always *Deus in adiutorium*, followed by *Gloria Patri*. *Alleluia* is said after *Gloria Patri*,[1] except from Septuagesima Sunday until Easter, during which

1. *Cfr.* Bossuet. *Dissertatio in psalmos*, ch. iv, and Olier. *Catéchisme chrétien*, Part II.

time, *Laus tibi, Domine, Rex aeternae gloriae* is substituted.

2. We have already given what is contained in the **body** of each Hour.[1]

3. The **conclusion** is an ejaculation on behalf of the Souls in Purgatory, *Fidelium animae.* The *Pater* sums up all at the end, unless another Hour follows immediately.

At times, there is to be recited an antiphon to the Blessed Virgin, followed by a versicle, and an Oration, all of which vary according to the different times of the year.[2] Except after Compline, this antiphon is always preceded by the versicle *Dominus det nobis suam pacem.*

The Office ends, after Compline, with *Divinum auxilium maneat semper nobiscum*, followed by *Pater, Ave, Credo,*

To the *Sacrosanctae*, with *Pater* and *Ave*, recited kneeling after the Office, indulgences are attached, making up for the imperfections, which human weakness caused in the recitation of the Office.

119. Details of each Hour.—Matins.—The night by its silence favors prayer.[3] It reminds us of the night of our Lord's Passion, when He was overwhelmed with outrages. The Church unites her prayer with that of her Divine Founder.[4]

1. Preamble: *Pater, Ave, Credo; Domine labia . . . Deus in adiutorium . . . ; Gloria Patri . . . ; Alleluia* (or *Laus tibi Domine. . . .*).

In the **Invitatory,** we are *invited* to adore God considered in His relation to the feast of the day.

1. *Cfr.* n. 96.

2. See *Breviary*, after Compline. This antiphon is to be said kneeling, except on Sundays, beginning with Compline of Saturday. The antiphon *Regina coeli* is always recited standing.

3. *Nocte surgentes, vigilemus omnes,*
Semper in psalmis meditemur, atque,
Voce concordi, Domino canamus
Dulciter hymnos. (Sunday hymn.)

4. *Ob hoc, Redemptor, quaesumus,*
Reple tuo nos lumine. (Friday hymn.)

The Invitatory is first repeated twice. Then it is repeated alternately in full and in part (from the asterik *) after each verse of the Psalm xciv, *Venite exultemus*. The whole of the Invitatory is repeated after the *Gloria Patri*.

The Invitatory is followed by a hymn.[1]

2. Matins are of *one*, or of *three* Nocturns. Upon *Ferials* and *Simples*, there is but *one* Nocturn of twelve psalms and six antiphons.

After the last antiphon, there are a versicle and a *Pater*, followed by an absolution and a benediction which vary[2] with the day of the week; and three lessons of the *Scripture occurrent*, unless the *simple* has one or two historical lessons which are said last. *Tu autem, Domine, miserere nobis* closes the lessons.

The *responses*, as the versicle, absolution, and benediction, are borrowed from one of the three Nocturns of the Sunday (if there are no proper responses for the day), or from the office of the Saint. On the *simple* feast of a Saint, the *Te Deum* is said instead of the third response.

3. There are *three* Nocturns on Sundays,[3] and on feasts of the Saints, whose office is at least semi double. At the

1. *Hymns* (*Cfr.* n. 96) introduced by the monks at about the middle of the fourth century, were adopted by Rome, but not before the ninth century (Dom Bäumer, *Geschichte des Breviers*, ch. iv). Sometimes the hymns of the different Hours form an entire historical narrative. In this case, care is to be taken to retain their order so as not to interrupt the narrative; and, if necessary, a hymn is transferred from an Hour to another, or they are put together, and the *Doxology* is said only once, at the end. *Proper Doxologies*, on certain feasts of our Lord and of the Blessed Virgin (four iambic verses of eight syllables), replace, in the hymns of the feast or of its octave, the *Doxologies* of the same meter, which have no special character. The Doxology of the hymn *Veni Creator* is proper, and differs by the last verse from that of the Paschal time. This Doxology is to be said throughout the entire year. S. R. C., 4036.

2. See Breviary, before the Psalter. Monday and Thursday, 1st Nocturn; Tuesday and Friday, 2d Nocturn; Wednesday and Saturday, 3d Nocturn.

3. See the fourth part of this volume, *Liturgical Year*, for particulars in regard to Paschal time.

first Nocturn of Sunday's office, *twelve* psalms are said, under three antiphons.

At the first Nocturn of feasts, there are three psalms, with three antiphons,[1] three lessons of the Scripture,[2] and three responses.

At the second Nocturn of Sundays and feasts, there are three psalms, three antiphons, three lessons, either historical or taken from treatises of the Fathers, and three responses.

At the third Nocturn, there are three psalms, three antiphons, three lessons of a homily, and two or three responses, the third response being ordinarily replaced by *Te Deum*. It is in this case only that the *ninth lesson* may be a *homily* (Sunday, Vigil, Ferial in Lent or anticipated Sunday),[3] or the *historical lesson* of a simple or simplified feast. The historical lesson must comprise the

1. At Matins and Lauds, the antiphons are "doubled," on double feasts and above.

2. The lessons of Scripture are proper to the feast, or are taken from the Common of the Saints, or from the *Scripture occurrent*. The lessons of the Common are to be said when there are none special, when the Responses of the first Nocturn are proper, and when the feast is at least a *double major*. However, the feasts declared double major since the 30th of June, 1896, do not take their lessons of Scripture from the Common. S. R. C., 3923. We call *Scripture occurrent* the lessons of the different books of the Bible which are distributed throughout the liturgical year. An *Incipit* (the beginning of a book, from the first word of the title, *incipit*) which for one reason or another, is omitted on its assigned day, is to be resumed on the first free day following, unless it is impossible. So it may happen that two or three *Incipits* are to be said in the same Nocturn, as, for instance, when the Minor Prophets are read. In the month of October, the *Incipit* marked for the fifth week is to be anticipated in the middle of the fourth week if there are only four in this month. The narrative of Eleazar's and the Machabees' martyrdom is privileged and must be read entirely or in part, as much as possible.

3. When there is but one Sunday after Epiphany, the office of the second Sunday is to be anticipated on the Saturday before Septuagesima, or on the first free day before that. Likewise, when there are but 23 Sundays after Pentecost, the office of the 23d Sunday is to be anticipated, because, on the last Sunday before Advent, the office is always that of the 24th Sunday. In such case, the office is said *de feria*, but with the homily, antiphon of *Benedictus* and collect of the anticipated Sunday.

whole of the "*legend*." (two or three lessons in one if necessary).[1]

120. Lauds.—This is a song of joy at the break of day, the hour of our Lord's Resurrection.[2]

It comprises:

Deus in adiutorium; five psalms (the third being two in one; the fourth, a canticle of the Old Testament; the fifth, three in one); five antiphons; capitulum; hymn; versicle; canticle *Benedictus*[3] and its antiphon; *Dominus vobiscum*, and collect;[4] (commemorations if there are any); *Benedicamus Domino; Fidelium;* and *Pater*. If the little Hours do not follow immediately, *Dominus det nobis* is said after the *Pater*, and followed by the antiphon of the Blessed Virgin, the versicle and the oration; all being closed by *Divinum auxilium maneat semper nobiscum. Amen.*

121. Little Hours. -All of them begin with *Pater*, *Ave* (*Credo* being added, at Prime), and *Deus in adiutorium.*

The *body* of each Hour comprises:

—a hymn, always the same for each Hour, composed of three stanzas (except the hymn of Prime, which has five);

—an antiphon (never "doubled");

—three psalms, all, after the first psalm of Prime, being divisions of the Psalms cxviii, *Beati immaculati.*

—Capitulum. — Brief Response. — (On ferials, when

1. When one separates Matins from Lauds, the former is to be ended with the collect. Lauds are resumed as directed in the Psalter. S. R. C., 3574, *dub.* II.

2. *Tu, Christe, somnum discute,*
Tu, rumpe nostra vincula,
Tu, solve peccatum vetus,
Novumque lumen ingere. (Tuesday hymn.)

3. The sign of the cross is made out of respect for the Gospel from which this canticle is taken.

4. The Collect is preceded by the *preces* on the ferials of Advent and other ferials which have a homily at Matins. These *preces*, or prayers, consist in a series of Versicles and Responses, analogous to those which follow the Litany of the Saints.

preces have been said at Lauds, *feriales preces* are said at each of the Little Hours, after the Brief Response).

—*Dominus vobiscum*, oration, *Benedicamus Domino.*

The conclusion is *Fidelium animae* for Tierce, Sexte and None; to the last of which *Pater* is added.

Prime.—This *Hour* is a morning prayer, sung at sunrise, as is expressed in the hymn *Iam lucis orto sidere.* Prime may have a *complement;* it always has a *supplement.*

Complement: 1. At Sunday's office, and on the ferials of the week, except Saturday, there is an extra psalm said after the first.

2. At Sunday's office, and on the feast of the Most Holy Trinity, the Symbol of St. Athanasius[1] (*Quicumque*) is added to the psalms.

3. Upon simple and semi-double feasts, special *preces* and the *Confiteor* are said before the oration. On Ferials, these prayers are prolonged by the *preces ferials.*

Supplement. It consists of two additions:

1. The reading of the *Martyrology* followed by the invocation *Sancta Maria et omnes sancti*, etc.

2. Threefold *Deus in adiutorium*,[2] followed by *Gloria Patri, Kyrie, eleison, Pater*, a long versicle, and an oration. Prime is ended by a brief lesson[3] preceded and followed by a benediction.

All these details contribute to making Prime a very appropriate morning prayer.[4]

1. The authorship of this Symbol is very much disputed, though all scholars agree that it does not belong to St. Athanasius. The best probabilities stand in favor of St. Vincent of Lerins († 450) or St. Cæsarius of Arles († 542). *Cfr.* G. D. W. Ommanney, *A critical dissertation on the Athanasian Creed*, (Oxford, 1897). *Revue d'Apologétique*, t. 2, pp. 371 and 372.

2. Without making the sign of the cross.

3. On festivals, this lesson is the same as the *Capitulum* of None.

4. *Cfr. Dictionnaire d'Archeol. chrét. et de Lit.*, at the word Aix-la-Chapelle

Tierce (the third hour, 9 o'clock) is the hour of the Descent of the Holy Spirit upon the Apostles, on Pentecost Day.

The hymn (*Nunc Sancte nobis Spiritus*) entreats the Holy Spirit to inflame our souls with Divine love.

Sexte (the sixth hour, noon) is the hour of the crucifixion. The heat of the day is compared, in the hymn, to the fire of the passions, and God is implored to extinguish this "sinful fire" and send forth His peace into our hearts.

None (the ninth hour, 3 o'clock P. M.) is the hour of our Lord's death. We ask, in the hymn, the grace of a holy death, the prelude of eternal glory.

Praemium mortis sacrae
Perennis instet gloria.

Remark.—In the most regularly composed offices,[1] the three versicles of the three Nocturns serve to constitute the Brief Responses of the three Little Hours of the day:

The versicle of the first Nocturn, with its response, often borrowed from the First Vespers, forms the Brief Response of Tierce, which takes as its final versicle that of the second Nocturn.

The versicle of the second Nocturn, (final versicle of Tierce), becomes the Brief Response of Sexte, the final versicle of which is borrowed from the third Nocturn. This versicle, in its turn, forms the Brief Response of None, of which the final versicle is that of Lauds, which is also often used at Second Vespers.

122. Vespers.—Vespers (*sacrificium vespertinum*) are, with Lauds, the most solemn part of the office, the former *Lucernarium*, summing up, in the evening, the work of the day, and, if needed, making reparation for it.

On Sundays and festivals, in communities and many parishes, Vespers constitute the afternoon or evening

1. *Cfr.* especially the offices of the Common, except that of the Dedication. This disposition seems to complete the parallel between the Hours of the day and those of the night, Prime and Compline excepted, as in the primitive *cursus*.

service.[1] It is therefore necessary to study one or more of the Ceremonials mentioned in the bibliographical list,[2] in order properly to carry out either the general ceremonies of the choir, or the functions special to each one of the officers.

Vespers are made up of the following:

—*Pater, Ave, Deus in adiutorium.*

—Five psalms and five antiphons, the latter being doubled on feasts above semi-doubles.

—*Capitulum;* Hymn; Versicle;

—Canticle *Magnificat*[3] with its antiphon, followed by *preces* on Ferials;

—*Dominus vobiscum;* Collect;[4] *Benedicamus Domino; Fidelium;*

—*Pater,* at the end, if Compline does not follow immediately.

123. Compline.—Derived from the *Lucernarium,* and a complement to Vespers, Compline honors the Entombment of our Lord and constitutes an excellent *evening prayer,* every detail of which is most appropriately chosen for the occasion:

—First, the preamble—a brief lesson, followed by *Pater* and *Confiteor. Converte nos;—Deus in adiutorium.*

—Four psalms[5] under one antiphon, which is never doubled.

—Hymn, which never changes, except in the Doxology.

—*Capitulum,* and Brief Response;

—Canticle *Nunc dimittis,*[6] with its antiphon *Salva nos,* which is always the same;

—*Preces,* on semi-doubles and below;

1. *Cfr.* n. 95.
2. See Bibliographical list, page ..
3. Sign of the cross (Evangelical Canticle).
4. Often *Commemorations. Cfr.* n.n. 110 and 116.
5. The second Psalm, *In te Domine,* is only a part (six verses) of the Ps. xxx.
6. Sign of the cross (Gospel canticle).

—*Dominus vobiscum;* Oration; *Benedicamus Domino:*
—Benediction, followed *immediately* by the variable antiphon of the Blessed Virgin, versicle and oration;
—*Divinum auxilium; Pater, Ave, Credo.*

—*Sacrosanctae*, with *Pater* and *Ave*, to be said kneeling, in order to gain the indulgences attached.

II. ON CERTAIN DAYS.

124. The Little Office of the Blessed Virgin, still obligatory in certain Religious Orders, who have retained the custom of reciting it after the day office, is substituted for the day office in other Religious Communities, in which external labor is more absorbing.

Seminarians are exhorted to recite it, as a very good preparation for their future recitation of the Breviary.

125. Office of the Dead.—This office is no longer obligatory, except on the 2d of November.[1]

It is said, in whole or in part, at funerals. It is composed only of *Vespers, Matins,* and *Lauds.* No *hymn* is said at this office.[2]

Vespers and Lauds are begun, without a preamble, by the antiphon of the first Psalm.

At Matins, only the *Invitatory* is said as a preamble, whether the service comprises one or three Nocturns.

Throughout the Office, *Gloria Patri* . . . is replaced by *Requiem aeternam.* . . . The lessons are chanted without absolution or benediction, and close without *Tu autem Domine.*

The Office of the Dead is *double* on November 2, and at funerals.

1. Outside the Paschal season, this office was obligatory on the first free day of each month. During Advent and Lent it was obligatory on each free Monday. The day was *free* when no feast of nine lessons occurred thereon. St. Pius V cancelled the obligation in 1568.

2. The Office of the Dead and the Offices of Holy Week have preserved more exactly than the others the ancient order.

126. The **Gradual Psalms,** that is those from the Psalm cxlx to the Psalm cxxxiv inclusively, formerly were obligatory on Wednesdays of Lent. Since the reformation of St. Pius V, the rubric concerning the recitation of these psalms is no longer preceptive.

127. The **Penitential Psalms,** which the rubrics direct to be recited on Fridays in Lent, are to be said on the eve of the Consecration of a church.

128. The **Litany of the Saints** was chanted on station days, whilst going in procession to the stational church. It is prescribed on St. Mark's Day (*Litaniae maiores*), and on the three Rogation Days (*Litaniae minores*). This Litany is the only one properly liturgical; it forms an integrant part of several solemn Benedictions[1] and Consecrations, especially the conferring of Holy Orders.

With its *invocation* of the Saints, the *enumeration of the evils*, from which we wish to be delivered, and of the *motives* pleading with God to obtain this deliverance, it forms an admirable preparation for the solicitation of various graces which the Church finally asks in the versicles, responses, psalm and orations.

129. The admirable prayers for the **Commendation of the soul** are the most striking testimony of the solicitude of the Church for the spiritual welfare of her children, at the hour of their last struggle. These prayers are preceded by an abridged Litany of the Saints.

130. The Church places at our disposal, **before and after meals,** expressive formulæ, which help us to practice the advice given by St. Paul: "Whether you eat or drink, . . . do all things for the glory of God.[2]

131. Finally the **Itinerarium clericorum** is highly esteemed by priests and clerics, who wish to implore the Divine protection on their travels.

1. The Litany used at the solemn blessing of the fonts, on Holy Saturday, is somewhat different. All the invocations are duplicated.
2. I. Cor. x, 31.

III. OFFICES PARTLY EXTERIOR.

Processions.—Funerals.

132. Processions.—Some general principles are here to be laid down as to the *end* of Processions and the *order* to be observed in them.

End.—A Procession is a public ceremony, which takes place outside of the sanctuary, and even outside of the church, and in which a number of persons walk together, that they may express more vividly their gratitude to God, beseech His mercy, and do honor to the living or the dead.

Order.—The persons taking part in a Procession walk two by two, the juniors in front, each confraternity following its banner. The clergy are preceded by the cross carried by a cleric, attended by two acolytes bearing their candlesticks. Generally, the thurifer walks before the cross-bearer, with his censer smoking. The celebrant, in stole and cope, walks last. If the ceremony is performed with the assistance of a deacon and subdeacon, the latter carries the processional cross, the former walks at the left of the celebrant, raising the hem of the cope. In this case the celebrant must wear the alb, and have the stole crossed over his breast. In the church, only the celebrant and the deacon wear their birettas; whilst, outside the church, all members of the clergy wear them.

If the celebrant is a Bishop, he wears the mitre and holds his crosier.

At Processions in which the Blessed Sacrament is carried, all keep their heads uncovered.

The Litany of the Saints, or appropriate hymns, are sung during Processions.

133. Different Processions.—There are the following:

1. **Candlemas** (February 2, Festival of the Purification of Mary).—Candles are carried by the clergy and the faithful. The persons on the right of the line hold their candle in their right hand: those on the left, in their left hand.

2. **Palm Sunday.**—Each one carries a palm. The hymn *Gloria, laus* . . . is sung before the closed door, whilst strophes are sung by a group of chanters within the church. The cross-bearer knocks at the door with the foot of the cross; and the door is immediately opened.

3. **St. Mark's** and **Rogation Days.**—The Litany of the Saints is chanted.

4. **Blessed Sacrament.** — Processions of the Blessed Sacrament are held on Holy Thursday, Good Friday, and especially on the feast of *Corpus Christi.* See details in Ceremonials.

5. There are also Processions in honor of the **Blessed Virgin.** In certain churches, confraternites, erected under her patronage, hold votive Processions on her feasts.

6. Finally, there are **extraordinary Processions,** ordered by the diocesan Bishop for some special cause, that the fervor of the Christian people may be increased, and their prayers become more ardent.

134. Funerals.—The Church, for the relief of the souls in Purgatory and the consolation of the living, treats with honor the remains of her faithful children, and accompanies them to their resting place with touching prayers.

Funerals of adults.—The priest, in surplice and black stole, sprinkles the coffin with Holy Water, and recites the psalm *De profundis.*

The corpse is then carried in procession to the church, whilst the *Miserere* is chanted or read.

The coffin is placed in the middle of the nave, with the feet of the dead person towards the altar, if he was a layman, the head, if he was a priest. Lighted candles are placed around the coffin.

The antiphon *Subvenite sancti Dei* is first chanted, by which the Angels and the Saints are asked to welcome the soul of the departed Christian, and introduce it into the place of everlasting rest.

According to circumstances, and local customs, the whole, or a part, of the Office of the Dead is then chanted, followed by high *Requiem* Mass *in die obitus.*

The **absolution** must not be omitted. It is performed after the Mass. It consists of the prayer, *Non intres,* and of the singing of the *Libera*, a sublime prayer, after which the corpse is sprinkled with Holy Water and incensed, whilst the *Pater* is recited privately. At the funerals of Bishops, the *absolution* is repeated five times. This solemn rite is calculated to impress upon the people the truth that the body of the faithful Christian is the temple of the Holy Ghost, and will, after its resurrection, share the reward of the soul in everlasting life.[1]

After the absolution, the choir sings *In paradisum*, a most expressive antiphon, and the corpse is carried to the grave.

There, the *Benedictus* is sung with the consoling antiphon *Ego sum resurrectio et vita.* If the cemetery has not been blessed, the priest blesses the grave. He then sprinkles and incenses the coffin, which is laid in the grave, and a last prayer for the departed is said.

Finally, the priest and his attendants retire, reciting the *De profundis* for all the faithful departed.

135. The **funerals of infants** are very different. These innocent souls have been immediately received into Heaven, hence, all the psalms and prayers which are said express joy, praise, and thanksgiving. The priest wears white vestments; the coffin should be covered with a white pall, and decorated with flowers; and the church bells are rung with a joyful peal. Thus, the Church consoles her afflicted members, by pointing to Heaven, the true promised land, into which God wishes to gather His children.

1. The absolution is to be given by the celebrant of the Mass, except if the Bishop Ordinary of the place is present. In this case, the Bishop may give the absolution. Any custom to the contrary is an abuse.

136. Solemn blessing of a graveyard.—

1. *Prelude.*—Five crosses of wood are erected in the form of a cross on the ground selected. Three lighted candles are placed before each cross.

After the **Litany of the Saints** and an invocation made to obtain purification and benediction, sanctification and consecration, the Bishop, or the priest delegated by him, standing before the cross planted in the middle, blesses the water.

2. *Action.* — The celebrant goes around the cemetery, **sprinkling** the Holy Water, whilst the *Miserere* is being chanted, making a station before each cross: first, the one in the front of the cemetery, then, successively, the one in the rear, the one at the right, the one at the left, and finally the one in the middle.

He sprinkles the Holy Water, while going from one cross to another, incenses the crosses, and places upon their arms the **lighted candles.**

During the whole of this ceremony, Psalms are sung.

3. *Invocation.*—At each cross, a prayer implores salvation, and the glory of the resurrection, for all the faithful, whose bodies will rest in this cemetery. At the last cross, a **preface** and a final **prayer** are sung, and Mass is offered in the church.

CHAPTER II.

Offices Not Strictly Liturgical.

137. To the liturgical feast of the Blessed Sacrament, (*Corpus Christi*), instituted in 1264 A. D., by Pope Urban IV, have been added *practices,* which seem providentially to have taken a wider development, in proportion to the restrictions, that circumstances have placed on the manifestations of the liturgical life.

These practices are, with the individual visits to the Blessed Sacrament, the solemn *Exposition* of the Forty Hours, *Processions* and *Benedictions* of the Blessed Sacrament, which have been so greatly multiplied.

A synthesis of this development has resulted in the foundation of Religious Orders of men and women, devoted to the perpetual adoration of the Most Holy Sacrament.

I. EXPOSITION OF THE BLESSED SACRAMENT.

138. Solemn Exposition.—The Exposition of the **Forty Hours,** formerly prescribed on solemn occasions by the Pope or the diocesan Bishop, has become, in this country, a periodical function, determined by the statutes of each diocese.

The details of the ceremony are regulated by the *Clementine Instruction*, to which the diocesan statutes generally refer.[1]

Less solemn Exposition.—This Exposition cannot be performed without a special approbation of the diocesan

1. The text of the *Clementine Instruction* is given in the Appendix of the Ritual, it is also generally given in the book of the Diocesan Statutes.

Bishop, and unless there is a sufficient number of adorers.

This Exposition is allowed or prescribed by the diocesan authority on various occasions.

The least solemn Exposition is that in which the **ciborium** is placed upon the altar. In this case, the ciborium must remain covered, even at the moment of the benediction.[1]

At the *Private Exposition*, the priest simply opens the door of the tabernacle, around which candles are lighted, so that the fervor of the adorers, may be increased.

At all Expositions of the Blessed Sacrament in the **Ostensorium,** incensing is obligatory, immediately after the Sacred Host has been placed therein.

Finally, Religious Congregations of men or women, devoted to the perpetual adoration of the Blessed Sacrament, have obtained the privilege of Perpetual Exposition, Good Friday and Holy Saturday excepted.

II. PROCESSIONS OF THE BLESSED SACRAMENT.

139. Besides the solemn Processions held on the feast of *Corpus Christi*, certain confraternities have obtained the privilege of periodical Processions of the Blessed Sacrament. All details concerning these Processions are to be found in Ceremonials.

III. BENEDICTION OF THE BLESSED SACRAMENT.

140. Benediction closing the ceremony of the Exposition.—The rule is that the ceremony of the Exposition of the Blessed Sacrament is to be closed by **Benediction.**[2]

Tantum ergo is sung. During the strophe *Genitori*, the priest, having put incense thrice into the censer, without

1. S. R. C. 3394 *ad* 1.
2. S. R. C., 3712.

blessing it, incenses the Blessed Sacrament with three double swings, making, before and after, a profound bow. After the versicle *Panem de coelo* and its answer have been chanted, he sings the oration *Deus qui nobis*, with the short conclusion.

Then, receiving, on his shoulders, the white veil, and covering his hands with its extremities, he takes the ostensorium,[1] and blesses the people therewith, making one sign of the cross.

A Bishop blesses with three signs of the cross.

The celebrant turns towards the altar, and, if there is no priest or deacon at hand for the *reposition*, he himself, after taking off the humeral veil, replaces the Blessed Sacrament in the tabernacle.

141. Solemn Benediction.—In Rome, *Benediction* properly so called is always preceded by an *Exposition*. A priest comes with two acolytes, a thurifer and a few torchbearers, and exposes the Blessed Sacrament.

The choir sings several antiphons and versicles. After each versicle, the priest sings the corresponding oration, or, after the last versicle, he sings all the orations together and retires.

Then, the celebrant comes in, with his assistants. *Tantum ergo* is sung, the Blessed Sacrament is incensed as above; the celebrant sings the oration *Deus qui nobis*, and gives the benediction, after which the deacon replaces the Blessed Sacrament in the tabernacle.

In this country, the celebrant generally comes in before the exposition, and the Blessed Sacrament is exposed in his presence by the deacon of office, or by another deacon, or priest.

An extensive decree, issued by the Sacred Congregation of Rites on February 16, 1906, regulates, with great precision, the ceremonies to be observed at the Benediction of the Blessed Sacrament.

1. If the celebrant is assisted by a priest, or a deacon, who hands him the ostensorium, *both remain standing*. S. R. C., 3975 *dub.* iv.

a At solemn Benediction, the celebrant, vested in alb, stole crossed and cope, is assisted by a deacon and a subdeacon in dalmatic and tunic, a master of ceremonies, a thurifer and several torch-bearers. (No chanters or assistants in cope). The deacon exposes, and replaces the Blessed Sacrament.

The color of the vestments must be *white.*

b In the case of the Benediction immediately following Vespers, the celebrant and his assistants keep on the surplices and copes which they wore during Vespers; the celebrant puts on a stole of the same color, and a priest or deacon, in surplice and stole, exposes and replaces the Blessed Sacrament.

Whatever be the color of the copes, the humeral veil of the celebrant, and the stole of the priest or deacon who exposes the Blessed Sacrament are *white.*

In both cases (*a and b*), the function comprises: the exposition of the Blessed Sacrament upon a throne above the tabernacle; incensing; singing of an antiphon to the Blessed Sacrament, and of several suffrages, according to directions given by the Diocesan Statutes; singing of the *Tantum ergo;* incensing during the strophe *Genitori;* oration *Deus qui nobis;* Benediction; reposition, and final hymn or psalm.

Ejaculations (*Blessed be God*, etc.) may be made before the reposition, as is customary in Rome.

142. Benediction with the ciborium.—This Benediction may more easily be granted by diocesan authority, when there is but a small number of adorers, as, for instance, at the end of the Mass on a week day, at the end of the meeting of a confraternity, etc.

Tantum ergo and *Genitori* are chanted, with the versicle *Panem de coelo,* and the oration *Deus qui nobis.* Incensing is optional.

Should the benediction be given after Mass or another function, the priest need not change his vestments, unless they be black, but he should take off his maniple.

After having treated of these extra-liturgical offices in honor of the Most Holy Sacrament, we have to mention offices of the same kind, instituted to honor the **Relics of the Saints** and, above all, the relics of the **True Cross.**

These offices are also expositions, benedictions, and processions.

Ceremonials give sufficiently clear directions for each of these ceremonies.

We might, however, remark here that Relics are incensed *standing;* those of the True Cross, with three double swings; those of the saints, with two.

THIRD FUNCTION.

SACRAMENTS AND SACRAMENTALS.

PRELIMINARY.

143. Mass and Offices glorify God, and solicit from Him temporal and spiritual benefits, the latter especially.

Sacraments are visible signs, which have received the power to produce grace in souls.

Sacramentals are exterior signs, as blessings, processions, etc., rendered efficacious by the prayers of the Church, and contributing to the sanctification of souls, by favoring a right and Christian use of creatures.

Relation to the Eucharist.—We have suggested in the Introduction, n. 4, how the Sacraments and Sacramentals are connected with the Eucharist.

This union is made manifest by the fact that ecclesiastical functions, administration of Sacraments, and most Blessings, have been, or still are in close relation with the celebration of the Holy Sacrifice.

For instance:

Baptism was solemnly conferred before the Mass, on Holy Saturday, and on the eve of Pentecost.

Even, in our days, the consecration of Bishops, and the conferring of Orders, are performed during Mass.

The Sacrament of Matrimony is administered before Mass, and finds its complement in the blessing given during Mass.

The solemn blessing of the Holy Oils is performed during the Mass of Holy Thursday. Immediately before Mass, and in intimate connection with it, takes place the

blessing of Ashes, Candles, Palms, Baptismal Water, etc., etc.[1]

General rites. In the administration of several Sacraments, as well as in a large number of benedictions and consecrations, the ceremonial prescribes the sprinkling of Holy Water, unctions, and incensings.

What is the meaning of these mysterious rites?

These rites symbolize the co-operation of the Holy Spirit, in applying to our souls the sanctifying merits of our Lord Jesus Christ. The Holy Spirit is, the Church says in the *Veni Creator:*

Fons vivus, ignis, caritas,
Et spiritalis unctio.

a **Sprinkling of Holy Water.**—At the end of the *blessing of water*, the oration shows that the intention of the Church in sprinkling it, is to repel all evil, and to bring about the action of the Holy Spirit.[2]

Listening to the prayer of the Church, the Holy Ghost will shower His graces upon souls.[3]

b **Incensing** often follows the sprinkling. It symbolizes man's prayer, which draws down the graces of the Sanctifying Spirit; it signifies the fire of charity, with which the Holy Ghost enkindles Christian souls, and the good odor of Christian virtues.[4]

1. The remark is made by Cardinal Bona in *De rebus liturgicis: "Haec maiorum nostrorum religio fuit, ut omnes sacrae et ecclesiasticae functiones, sacramentorum administrationes, et quaecumque benedictiones intra Missarum solemnia peragerentur. Omnium enim ultima perfectio et consummatio Eucharistia est, a qua vim energicam et sanctitatem accipiunt." De reb. lit.* Book II, ch. XIV, sec. 5.

2. *Ubicumque fuerit aspersa, praesentia Sancti Spiritus, nobis misericordiam tuam poscentibus, ubique adesse dignetur.* (Blessing of the water.)

3. *Sancti Spiritus, Domine, corda nostra mundet infusio, et sui roris intima aspersione fecundet.* (Postcom. of Pentecost Day).

4. *Huius altaris, Domine, holocaustum, Sancti, Spiritus gratia infusum, in odorem tuae suavitatis ascendat.* (ROMAN PONTIFICAL, Consecration of an altar.) A prayer recited whilst grains of incense are being burnt upon the table of the altar.

c **The unction of the Holy Oils** represents the action of the Holy Spirit, and of His sevenfold gifts, on souls. This meaning is abundantly expressed in the prayers for the blessing of Holy Oils, and in the prayers accompanying the unctions.

144. The **Ritual** is the book containing the rules and rites to be observed in administering the Sacraments, and at funerals, processions and benedictions, with the exception of the rites belonging to the Sacraments of Confirmation and Holy Orders, which are found in the **Pontifical,** as well as all that, in funerals, processions and blessings, is proper to Bishops.

The **Ritual of Rome,** published by Paul V in 1614, and recommended to the Universal Church by Benedict XIV in 1742, has finally become obligatory. In the beginning is an introductory Bull of Benedict XIV. Then follow the **general principles** on the administration of the Sacraments:

1. **Preparation.**—The priest ought to *prepare* himself. He knows how important it is to observe strictly the approved or prescribed rites; he knows that, in the Church, nothing is more useful, more excellent and more holy. This consideration is one more motive for his leading a blameless, pure, and pious life. Disposed in such a way for the administration of the Sacraments, he will encourage the faithful to have recourse to his ministry, he will hold himself at their disposal, day and night, leaving all when he is called to fulfill his sacred ministry.

His first duty is, according to the time at his disposal, to renew his faith, to implore grace, and to look over again the sacred rites. He puts on a surplice and the requisite stole. At least one clerk, of becoming manner and suitably dressed, should accompany him. He must take care that the vestments, vessels, linens, and other requisites be kept perfectly clean and in good order.

2. **Administration of the Sacraments.**—He who receives any Sacrament ought to know its significance. The

Ritual recommends (after the Council of Trent) that the officiating minister explain to the recipients of the Sacrament (according to their capacity and the opportunity afforded) the doctrine, rites, and prayers, pertaining to them, using for this purpose the "*Roman Catechism*," or Catechism of the Council of Trent.

The sacred minister shall take care to pronounce correctly and devoutly the *forms* of the Sacraments, and the prayers accompanying them; not omitting, adding, or changing anything; not trusting to his memory, but reciting everything from the book. Moreover, his attitude, gestures, the tone of his voice, must be regulated to raise the minds of those present to the thought of spiritual things.

He shall carefully direct both his *attention* and *intention*, conforming the latter to the intention of the Church.

Finally he must be careful to keep himself free from any suspicion of *cupidity* or *avarice*, simply accepting the customary offerings.

Regularly, a parish priest administers the Sacraments only to his parishioners. He embraces favorable opportunities to warn them to preserve silence and proper modesty, when they are about to receive any Sacrament.

3. **Registration.**—There are three Sacraments of which a record is to be kept, so that a certificate of their administration may be obtained, if needed. *Baptism*, *Confirmation* and *Marriage*.

Besides these three registers, every Pastor must also keep the "*Liber Status Animarum*," that is, the record of every family in the parish, noting the Sacraments received by each member; and the register of the *faithful departed*.

The Appendix of the Ritual prescribes the manner of keeping these books.

BAPTISM.

General Rubrics. — Infant Baptism. — Exceptional Cases.

GENERAL RUBRICS.

Preliminary.—Sacrament.—Administration.

I. PRELIMINARY.

145. Importance.—Chronologically, and by its importance, Baptism is the first of the Sacraments. It is as it were, the door to the Christian community, and to everlasting life. Therefore, it is necessary to administer it properly and correctly, as well as to receive it with proper dispositions.

Above all, let the *essentials* be secured—*matter, form,* and *minister.* Then, outside the case of necessity, other rites and ceremonies, pertaining to the solemn administration, which have been in use from the earliest times (some dating back to apostolic times), are to be faithfully observed.

The Ritual gives, in its **General Rubrics,** instructions to render this administration at once irreproachable and holy.

II. SACRAMENT.

146. The Sign.—Water, true and natural, is the necessary **matter.** The use of *Baptismal Water,* blessed for that purpose on Holy Saturday, and on the eve of Pentecost, is prescribed. This water is to be kept in the font, clear and limpid. Should it become stagnant or dirty, the Rubrics prescribe that it be thrown into the piscina, and that a new supply be blessed according to the short formula, given in the Ritual. If it is frozen, it should be melted; if too, cold, a little warm water may be added.

The **form** "*Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti*" (without *Amen*), is rigorously re-

quired. It is to be pronounced while the water is being poured. The same person must pour the water and pronounce the form. If, after a serious inquiry, there is reason for doubting whether a previous baptism was validly received, the new baptism is to be administered conditionally: *Si non es baptizatus, ego te baptizo,* etc.

Irregularity is incurred by one rebaptizing a person without ascertaining whether the first baptism had been doubtfully conferred.

"There are three ways of administering Baptism, says the Catechism of the Council of Trent, *immersion, effusion* and *aspersion,* and that administered in any of these three ways is valid."[1]

In the Latin Church, Baptism is now exclusively conferred by **effusion.** The same person, *whilst pronouncing the words,* pours the water on the head of the subject, in the form of a cross, three times. The water must touch the skin and flow on the head, and should not be permitted to fall back into the font, from which it is taken; but should be thrown into the piscina.

The minister.—The legitimate minister of solemn Baptism is the parish priest, who may delegate another priest or, for grave reasons, a deacon.

In case of necessity, Baptism may be administered by any person whatever, keeping the order prescribed by the Rubric, or indicated by circumstances. The form may be pronounced in any language. The occasional or extraordinary minister must use natural water and have the intention of doing what the Church does.

It is the duty of parish priests to take care that the faithful, and especially physicians and midwives, be well instructed in the manner of validly administering Baptism.

The father and the mother should not baptize their own child, unless in case of extreme necessity.

1. Catechism of the Council of Trent, Part II, ch. ii, n. 17.

The **subject** of Baptism may be either a child or an adult.

The Ritual directs pastors to exhort the faithful not to delay the baptism of their children, since deferring their baptism exposes children to the danger of losing their eternal salvation. In external display, let every one preserve Christian modesty, with respect to his social condition.

In case of difficult parturition, and other extraordinary cases, indications, supplied by the Rubrics of the Ritual, moral theology, and common sense, are to be followed.[1]

Foundlings are to be baptized conditionally, if there is no satisfactory proof that they have already received a valid baptism.

Sponsors are the *Godfather* and the *Godmother*. The Council of Trent decreed that only one, or at most two, a male and a female, should act as sponsors. The requisite qualifications are that the person chosen be of good Christian standing, that he has attained the age of puberty, and received the Sacrament of Confirmation, besides possessing moral and intellectual qualities fitting him properly to assume the duties of spiritual fatherhood.

Religious (male and female) are excluded from the office of sponsor. The spirit of the Church is that secular clergy do not accept this office. However, no general law of the Church excludes them. Even the priest who baptizes could be, at the same time, sponsor, in which case he should substitute some other person to answer in his place, unless the Godmother can do so herself.

III. ADMINISTRATION OF BAPTISM.

147. Time and place.—In the first centuries, the solemn administration of Baptism took place only twice a year, on *Holy Saturday* and on the *eve of Pentecost*.[2]

Nowadays, Baptism may be administered at any time.

1. See practical directions in O'KANE, *On the Rubrics*, pp. 70-79.
2. This is the origin of the solemn blessing of the font of these days.

The proper **place** of administering this Sacrament is the **Baptistery,** generally located in the church.[1]

What is necessary. — The Baptistery is properly located near the main entrance of the church, on the left-hand side. It contains the **font,** a solid structure, made of a non-porous material, kept very clean, surrounded by a railing, and always locked. It is proper that a picture, representing the baptism of our Lord, be hung within the enclosure.

In the font is kept the **Baptismal Water,** solemnly blessed on Holy Saturday, and on the eve of Pentecost, or, in case of necessity, at any other time, with the short formula, given in the Ritual, after the Ceremonies of Baptism, or in the Appendix.

Other necessary things are:

The *Holy Oils,* namely the **Oil of Catechumens** (O. C. or O. S.) and the **Holy Chrism** (S. C.), blessed by the Bishop on Holy Thursday. A little cotton or flax, put in the oilstocks, absorbs the oils and prevents the danger of their being spilled. If the supply is insufficient, unblessed oil may be added in lesser quantities.

Salt blessed for Baptism. (If a deacon baptizes, he must use salt blessed by a priest). The salt must be kept clean and dry.

A *"shell"* or a cruet to pour the water.

A *basin* to receive the water, which has flowed on the head. This basin may not be necessary if the font is well constructed.

Cotton, flax or other material, to be used for wiping the parts anointed.

Two stoles, one purple, the other white; or, more conveniently, a double stole, white on one side, purple on the other.

1. In this country, where it is not always possible to observe this rule, priests are directed to follow their local customs or the regulations laid down by Diocesan Statutes. For practice, see O'KANE, *On the Rubrics,* pp. 84 seq.

A piece of bread and a *vessel of water*, for cleansing the priest's hands.

The **"white garment,"** usually a piece of white linen, representing the white clothes that the newly baptized formerly wore for eight days after their baptism.

A **lighted wax-candle.**

The *Ritual.*

The *Baptismal Record.*

INFANT BAPTISM.

148. Preliminary.—The present rites of Baptism are but a reduction of those of the *catechumenate*[1] and of *Baptism* in the early Church, the former preparing for the latter.

The preparation for Baptism consisted in a series of instructions and exercises during the season of Lent. They were held at meetings called *scrutinia.* The different rites of admission into the class of catechumens called *competents*, were the *insufflation* accompanied by a formula of exorcism, the sign of the cross on the forehead, the administering of salt, the *traditio* of the Creed and the Lord's Prayer, the anointing of the nostrils and ears with saliva, the renouncing of Satan, and the unction of the breast and shoulders with the *Oil of Catechumens.*

All these rites have been fundamentally preserved in the solemn baptism of infants, but considerably abridged.

We shall study these rites, following the order given by the Roman Ritual.

In the sacristy, the priest washes his hands, puts on a surplice, the violet stole, and the biretta.

Preceded at least by one clerk, he regularly comes to the door or porch of the church, where those, who present the child for baptism, should be in waiting.

1. Concerning the *Catechumenate*, see Mgr. Duchesne, *Christian Worship* ch. ix, p. 292; Dom Cabrol, *Le livre de la prière antique*, ch. xxvii; *Sacramentarium gelasianum* in Migne, P. L. t. 74, col. 1084; Theodulph of Orleans, *Ordo Baptismi*, in Migne, P. L. t. 78, col. 353; St. Thomas, *Summ. theol.* 3 *q.* 71, *a.* 2 *et* 3.

Then take place the various ceremonies which we shall arrange under two headings:

Catechumenate and **Baptism.**

I. CATECHUMENATE.

It comprises three degrees { *Purification,* *Instruction,* *Renunciation.*

149. Purification.—This is regularly accomplished at the door of the church by three rites: **exorcism, salt** and **sign of the cross.**

1. The **exorcism** is

(*a*) *prepared* by a few preliminary *questions*[1] and *advices.* "What askest thou?"—*Faith* . . . procuring *everlasting life,* to which man is led by observing the *precepts* summed up in the love of God and of his neighbor.[2]

(*b*) *accompanied* by the triple *insufflation* through which the Spirit of God casts out the evil one:

(*c*) *confirmed* by the sign of the cross on the forehead and on the breast, followed by an *oration.*

2. As a *preparation for* the administration of the **salt,** a prayer is addressed to God, asking the life of Christian piety. Here, the priest blesses the salt,[3] if it has not been previously blessed.

Then, he puts a few grains into the mouth of the child, and this *action* is made significant by a *prayer,* in which he implores the Christian virtues.

1. Previous to the questions of the Ritual, an inquiry is to be made by the priest, about the age, the sex and the birthplace of the child; whether it has received a private baptism; who are the sponsors and what name they intend to give the child, taking care that the name given be suitable to a Christian, preferably that of a Saint.

2. These advices form a sort of short instruction on the three theological virtues: Faith, Hope and Charity.

3. Salt is *exorcised* in the name of the Holy Trinity, *sanctified* and *blessed,* so as to constitute a perfect remedy.

3. The *preparation* for the **sign of the cross** is a formula of *exorcism* in which Satan is adjured, in the name of the Holy Trinity, to submit himself to Jesus Christ.

The *Cross* is then traced on the forehead of the catechumen, as a sign, which the evil one will be unable to violate; and imposing his hand on the child's head, the priest asks God to enlighten, purify, and sanctify this young soul.

150. Instruction.—Here takes place the **"traditio"** of the *Creed*[1] and of the *Our Father*, preceded by the *introduction* of the child into the church, the priest laying the extremity of his stole on the child's breast.

The sponsors, together with the priest, recite the *Credo* and the *Pater Noster* in the name of the child.

151. Renunciation.—This act of renouncing evil is *prepared* for by a new exorcism, pronounced near the entrance to the Baptistery, and followed by the ceremony of the priest's touching the ears (first the right, then the left), and the nostrils of the child with his thumb[2] moistened with saliva, thus, symbolizing the opening of the ears to the words of God, and of the smell to the sweet odor of Christian virtues.

The catechumen, through his sponsors, then *renounces Satan, his works, and his pomps.*

In order to strengthen the catechumen in his struggle against the enemy of Salvation, the priest anoints his *breast* and *shoulders* with the *Oil of Catechumens.* Thereby, the child receives the help of the Holy Spirit, the principle of love and efficacious action unto everlasting life.

After this, the Baptism is performed.

II. BAPTISM.

152. The priest puts on the **white stole,** wipes the places anointed, and washes his fingers.

1. The *"traditio"* of the Creed was, in the early Church, the ceremony by which the catechumens were taught the contents of the Symbol of Faith.

2. S. R. C., 3368 *ad* 3.

1. **Interrogations.**—By his questions, the priest elicits the expression of the necessary dispositions to Baptism: *faith,* and *desire* to receive it.

The catechumen professes belief in God, the Father Almighty and Creator; in Jesus Christ, His only begotten Son, Incarnate and Redeemer; in the Holy Spirit; in the Holy Catholic Church; the Communion of Saints; the Remission of sins; and Life everlasting; thus summing up the Symbol of the Apostles.

Willingness to receive Baptism is a necessary disposition. The presumed will of the child is attested by its sponsors. Then, the priest proceeds to the conferring of Baptism.

153. 2. **Regeneration.** — The Godfather or the Godmother, or both, if two are admitted, holding the child, the priest dips water out of the font, and pours it[1] three times on the child's head, making with the stream three signs of the cross, whilst saying, distinctly and attentively, once:

"*N., Ego te baptizo in nomine Patris* ✠, *et Filii* ✠, *et Spiritus* ✠ *Sancti,*" without *Amen.*[2]

If the Baptism is given *conditionally*, the condition is to be expressed in these terms:

"*N., si non es baptizatus* (or *baptizata*), *ego* . . . etc."

154. 3. **Complement of Baptism.**—Three ceremonies affirm and complete the supernatural action which has just been accomplished, by manifesting, more particularly, it seems, the influence, and the effects of the Sanctifying Spirit, on the newly baptized person.

First, the *Unction.* The priest dips his right thumb in the *Holy Chrism* and traces a sign of the cross on the top of the child's head. It seems that this ceremony is a

1. It is a useful precaution to rub gently with the left thumb the forehead of the child, while the water is being poured, to secure the contact of the water. This facilitates the forming of the three signs of the cross. The water falls into a basin, held for that purpose under the child's head, or into a special part of the font. This water is not to be used again, but is immediately thrown into the *piscina.*

2. S. R. C., 3014 *ad* 2.

reminder of the Sacrament of Confirmation, which, in the first centuries, was conferred immediately after Baptism.

The prayer *Deus omnipotens*, which the priest pronounces whilst making that unction, preludes the Sacrament of Confirmation that will make the newly baptized person a perfect Christian, and is a pledge of the peace, which the priest wishes to the neophyte. (*Pax tibi*).

The priest wipes the oil from the anointed parts, and puts on the child the **"white garment,"** a piece of white linen, a memorial of the white robe formerly worn by neophytes, for eight days after their baptism and he prays that the neophyte may preserve this garment immaculate even to the throne of our Lord Jesus Christ.

Finally a *lighted* **candle** is put into the child's hand, as an allusion to the lamp of the Wise Virgins, ready to meet the Bridegroom, and to the words of our Lord: "Ye are the light of the world."[1]

The ceremony is closed with these words:

N., Vade in pace, et Dominus sit tecum. (N. Go in peace, and the Lord be with thee).

The Christian must have peace, and impart it to others. So it will be, with the one who remains faithful, keeping the Lord living in his heart.

Admonitions.[2]—The priest warns the sponsors that they have contracted a **spiritual relationship** with the child and its parents, such as to constitute a diriment impediment to marriage.

Another admonition is to be given, that the infant be not allowed to sleep in the same bed, with its parents or nurse, for fear of its being suffocated.

The parents are also warned not to intrust their child to Jewish or heretic nurses.

The **record** of the ceremony should be drawn up immediately, and signed by witnesses and by the priest.

1. MATT. v, 14.

2. It would be a useful practice to have these *admonitions* printed on the back of *baptismal certificates*.

EXCEPTIONAL CASES.

Baptizing a Number Together.

155. Whenever a number of infants are to be baptized together, if they are both sexes, the males are placed on the right,[1] and the females on the left. The prayers are common, and in the plural, in the masculine if the infants are males or of both sexes, and in the feminine, if all are females.

But all that is particular is to be said or done in the singular and for each infant: the giving of the name, insufflation, salt, sign of the cross on the forehead,[2] opening of ears and nostrils, renunciation, profession of faith, will, baptism, unction of *the Holy Chrism*, imposition of the "white garment," and the giving of the lighted candle.

Baptism to be Abridged.—Ceremonies to be Completed.

156. If an infant brought to the church to be baptized is in danger of death, the priest should begin with the ablution, and continue with the rites following it.

Should the infant survive, he should perform the ceremonies, which precede the ablution.

In the baptism given at home by the priest, in case of necessity, the ablution is to be conferred first, then, the unction of the *Holy Chrism*, and what follows. Ceremonies, which precede the ablution, are not to be performed, except in the church.[3]

When an infant has received a private baptism, all the ceremonies are to be *supplied* as soon as possible. In this

1. That is the left of the priest who faces them.

2. The formula accompanying this rite is said only once and in the plural: *quod fronti eorum* (or *earum*) *damus*.

3. This is the general rule. In missionary countries, however, indults are granted permitting all the ceremonies to be performed outside of the church. Such is the case in this country. Each priest must follow the custom of his diocese.

case, all the rites are to be performed, the ablution only being omitted. There are some changes in the prayers, which the Ritual indicates.

Baptism of Adults.

157. Preliminaries.—One who enjoys the use of reason cannot be baptized, unless he is previously well-instructed and prepared. He ought to *know*, *understand* and *be able to recite* the Symbol of the Apostles, the Lord's prayer, and the Angelical Salutation; he ought to know and understand the precepts of the Decalogue, and the Christian doctrine regarding the Sacraments which he is about to receive.

The Baptism would be **invalid,** should the candidate have no *intention* (at least habitual and implicit) of receiving this Sacrament.

An adult who has committed mortal sin previous to his baptism cannot **licitly** receive the Sacrament unless he has *attrition* for his sins. A confession made to the priest is an excellent means to secure this repentance, though this confession has nothing in common with that required in the Sacrament of Penance.

The Baptism received by an adult in bad dispositions, though introducing him into the Church, would not confer justification upon him. Only upon sufficient attrition would he receive the grace of the Sacrament.

But the sin, committed in receiving the Sacrament without the requisite disposition, and the sins committed afterwards, must be submitted to the Sacrament of Penance.

158. Order of Ceremonies.—The ceremonies of the Baptism of adults show a much greater development, in the part which precedes the ablution, and especially, in the part performed at the door of the church.

The Church requires more prayers on the part of the priest,[1] and a more active co-operation on the part of the candidate and of his sponsors, than in Infant Baptism.

1. The Psalms to be recited at the foot of the altar are not obligatory.

The catechumen is thereby better disposed for the reception of Baptismal Grace.

The efficacy of exorcisms is prepared by:

1. A previous *renunciation* of Satan, his pomps, and his works.

2. A more explicit profession of faith, and a more precise instruction;

3. Signs of the cross on nearly all the organs of the senses;

4. The Lord's prayer repeated:

All harmoniously combined with adjurations and prayers pronounced by the priest, and with symbolical actions, as the insufflation, breathing, imposition of hands, administration of salt, etc.

After the introduction of the candidate into the church, the ceremony is pursued in nearly the same manner as in Infant Baptism.[1]

CONFIRMATION.

159. Preliminaries.—By the reception of the Sacrament of Confirmation, the child of God becomes a spiritual adult, a soldier of Christ, whose duty is to fight and conquer. In the Latin Church, the Bishop is the ordinary minister of Confirmation. This proves its importance.

In the Greek Church, Confirmation is generally administered by priests. In virtue of indults, Latin missionaries, in pagan countries, are likewise empowered to confer this Sacrament.

Confirmation being a "Sacrament of the living," the Sacrament of Penance previously received must complete the *preparation*, if the candidate be in mortal sin.

Ceremonies.—The first stanza of the *Veni Creator* is generally chanted.[2]

1. In missionary countries, indults permit the order of infant baptism to be observed in baptizing adults. This practice is still preserved in this country.

2. This is not prescribed by the Pontifical, but is generally observed. Sometimes the whole of the hymn is chanted.

Then, the Bishop turns towards the candidates, and, after a short invocation, makes the sign of the cross, imploring the divine help, *Adiutorium nostrum, . . .* and says, or sings, the prayer *Omnipotens sempiterne*, **extending his hands** over the candidates kneeling, thus imploring the seven gifts of the Holy Ghost.

After that, the Bishop dips his thumb in the **Holy Chrism,** and traces, on the **forehead** of each candidate, the **sign of the cross,** pronouncing at the same time the sacramental formula: *N. Signo te signo crucis, et confirmo te chrismate salutis, in nomine Patris* ✠, *et Filii* ✠, *et Spiritus* ✠ *Sancti. R. Amen.*

He then slightly **slaps** the candidate's left cheek, saying: **Pax tecum,** thus wishing him the *peace*, that he is to preserve amidst affronts and spiritual struggles.

A priest, or a deacon, wipes, with cotton or a piece of linen, the forehead of those who have been anointed.

The antiphon *Confirma hoc* is then sung. The Bishop, facing the altar, recites some prayers and, turning towards the confirmed, blesses them (*complement* of the ceremony), and directs them first to say once the **Apostles' Creed,** which they pledge themselves to believe, then the **Lord's Prayer** and the **Angelical Salutation,** in order to obtain the grace of conforming their conduct to their faith.

Sponsors are required, as for Baptism. Whilst the candidate receives the unction, the sponsor places his right hand (ungloved) on his shoulder. The same person may act as sponsor to several candidates.

PENANCE.

I. GENERAL RUBRICS.

160. 1. The **Sacrament of Penance** was instituted for the remission of sins committed after Baptism.

It requires, on the part of the priest, diligent care, on account either of its frequent use, or of its manifold exigencies,—confession of sins to be obtained, contrition to

be secured, satisfaction to be imposed, absolution to be granted or delayed;—by a priest having *jurisdiction,* ordinary, delegated, or, in case of necessity, supplied by the Church.

The duties of the confessor are: to be in the state of grace, to possess requisite knowledge, to use great prudence, and to preserve absolute secrecy.

All these are necessary to be, at the same time, " a judge, a physician and a teacher." *Prayer, study,* and *counsel,* are at all times necessary, together with an accurate knowledge of cases reserved to the Holy See, or to the Bishop.

The "*Roman Catechism*" is recommended.

2. For the **administration,** the priest ought to show himself prompt to answer the first call, not however, without imploring the divine help beforehand.

The confessions of women are to be heard in the *confessional.* Men may be heard in any convenient place.

Whenever necessity requires the hearing of a woman's confession outside the confessional, for instance, in case of illness, the priest should be in sight.

The Ritual directs the priest to vest in surplice and violet stole, but a contrary custom may be retained.

3. The faithful are to be warned that they must approach the Sacrament of Penance, with humility of mind, of dress, and of attitude.

The penitent, kneeling down, begins by the sign of the cross.

The confessor learns the *state* of the penitent. Then, he asks the following questions: "How long since your last confession?" "Have you performed your penance?" "Do you feel any anxiety about your previous confessions?" "Have you carefully examined your conscience, and excited yourself to contrition?"

The priest should send to another confessor the penitents whose censures or reserved sins he cannot absolve.

He must ascertain whether the penitent is sufficiently instructed in his religion, whether he knows what is neces-

sary for salvation, and, in case of deficiency, he must exhort him to acquire a better knowledge of Christian doctrine.

II. CEREMONIAL.

161. The penitent should observe the usual form: "Bless me, Father, for I have sinned." The priest answers: *"Deus sit in corde tuo et in labiis ut rite confitearis omnia peccata tua, in nomine ✠ Patris, et Filii, et Spiritus Sancti. Amen."*

1. The penitent then recites the first half of the *Confiteor*,[1] in Latin or vernacular, after which he confesses his sins, the priest helping and encouraging him, if need be, but always with discretion, reserving for the end the necessary admonitions, all this with a view to leading the penitent to make a **confession,** at least formally entire, with regard to the number and species of sins, and circumstances to be declared.

The confessor should avoid idle questions, or questions of mere curiosity, and be particularly cautious in interrogating children, for fear of scandalizing them.

2. After the confession, the penitent completes the *Confiteor*. By a short exhortation, the confessor excites him to **contrition** and **firm purpose,** giving him appropriate advices, and imposes upon him a

3. **Penance,** at once *satisfactory* and *medicinal*, with respect to the sins, and to the condition of the penitent. The penitents who seldom go to confession are to be exhorted to do so more frequently.

4. The priest then judges whether **absolution** is to be *denied* for lack of contrition, for lack of previous necessary reparation of scandal or injustice, etc.; or *delayed* for the greater spiritual profit of the penitent.

If neither is the case, the priest gives absolution. He extends his hand towards the penitent, and, his head be-

1. The Ritual does not prescribe the recitation of the *Confiteor*, but this practice is generally observed and may be retained.

ing uncovered, he pronounces *Misereatur* and *Indulgentiam*. Then putting on his biretta, he says: *Dominus noster* . . . , omitting the word *suspensionis*[1] if the penitent is a layman. Finally, removing his biretta, he recites the invocation *Passio Domini*, imploring the divine help, that the penitent may derive greater profit from the Sacrament.

In frequent or urgent confessions, *Misereatur* and *Indulgentiam*, and *Passio Domini* may be omitted.

In case of grave necessity and danger of death, the formula to be used is: *Ego te absolvo ab omnibus censuris et peccatis, in nomine ✠ Patris, et Filii, et Spiritus Sancti. Amen.*

The Ritual then gives the rules and ceremonial concerning the absolution and excommunication *in foro externo*, the excommunication of a dead person, the suspension and the interdict outside the Holy Tribunal.

THE EUCHARIST.—COMMUNION.

RUBRICS.—COMMUNION AT MASS.—COMMUNION OUTSIDE THE MASS.—COMMUNION OF THE SICK AND VIATICUM.

I. GENERAL RUBRICS.

162. Principles.—There are two general principles:

1° To pay due **honor to our Lord** really present in the Sacrament.

2° To procure the **interest of souls** who here enter into intimate relation with the very Author of grace.

The priest should always have this twofold principle in view, so as—

To *treat* the Eucharist with due reverence;

To *keep* it religiously;

To *administer* it frequently, but always holily.

His duty is to cultivate, in the faithful, dispositions of *religion* and *piety*, to secure the absolute *fast* required by

1. The words *Deinde* and *Amen* must not be omitted.

the law of the Church, and the proper recollected *attitude*. Regularly, men should receive communion before women. Let all communicants be faithful to the practice of thanksgiving in silence, meditation, prayer, and the remembrance of our Lord's Passion.[1] *O Sacrum convivium!*

163. Practice.—1. To the duty of **treating** the Holy Eucharist with reverence are referred the prescriptions of washing one's hands before touching it; of putting on a surplice and a stole of the color of the day, or white; of never laying the Eucharist outside the corporal; of making a genuflection after opening the tabernacle or the ciborium, and before closing them.

2. The Holy Eucharist is to be **kept** in a *ciborium*,[2] placed upon a *corporal*,[3] in the *tabernacle*.[4] The tabernacle must be carefully locked, and the key kept *by the priest* in charge of the sacristy.

The consecrated particles[5] should be renewed every week.

The particles to be consecrated should be fresh, well cooked and not too thin.

3. The priest is bound to **administer** Holy Communion to all who seek it publicly, even though he knows their secret unworthiness; but he must refuse it to public sinners, insane persons (except in periods of sanity), and children incapable of knowing and appreciating the Sacrament.

"Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a

1. A decree of the S. Congregation of the Council (December 20, 1905,) demands that Communion be preceded by a careful preparation, and followed by a proper thanksgiving, according to each one's power, condition and state.

2. *Cfr.* n. 36.

3. *Cfr.* n. 39.

4. *Cfr.* n. 32.

5. *Cfr.* n. 35.

right and devout intention, can lawfully be hindered therefrom.

"A right intention consists in this: that he who approaches the holy table should do so not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this Divine remedy for his weaknesses and defects.

"Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from affection thereto. . . .

"That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked."[1]

II. COMMUNION AT MASS.

164. It is *during Mass*, after the communion of the priest, that Holy Communion is regularly **distributed.**

The server, seeing the faithful approaching the sanctuary railing, recites the *Confiteor*, when the priest begins to take the Precious Blood.

The celebrant (the deacon at Solemn Masses) takes the Blessed Sacrament from the tabernacle, unless it was consecrated at the same Mass, removes the veil, and opens the ciborium.

The celebrant genuflects, and turned half way towards the faithful, says *Misereatur* . . . and *Indulgentiam*. . . . He then makes another genuflection. He holds the ciborium with his left hand, and, taking a particle of

1. Decree of the S. Cong. of the Council, Dec. 20, 1905, 1°, 2°, 3°, 5°.

the Sacrament between the forefinger and the thumb of his right hand, he shows it to the people, saying: "*Ecce Agnus Dei . . .*" and thrice: "*Domine non sum dignus. . . .*" He then goes down *the middle* of the steps, to the altar railing, and, always beginning on the left, he gently places upon the tongue of each communicant the Sacred Host, avoiding touching the tongue. He says, at the same time, to each communicant, "*Corpus Domini. . . .*"

He returns to the altar by the middle of the steps, and replaces the ciborium in the tabernacle, making the genuflections spoken of in n. 163.

III. COMMUNION OUTSIDE THE MASS.

165. Communion may be given **immediately before or after Mass,** or **outside the Mass.**

When communion is given immediately before or after Mass, the celebrant keeps on his vestments, even if they are black. The rites to be observed are the same as in the following case, except that the blessing is not given when the vestments are black.[1]

For communion given outside the Mass, two candles are lighted at the altar; the priest, vested in surplice and stole of the color of the day or white, carries the corporal in the burse, to the altar.

The clerk recites the *Confiteor,* and the same ceremonies are observed as for communion given during Mass.[2]

On his return to the altar, the priest *may* recite *O Sacrum Convivium, . . .* with the verses *Panem de coelo, . . . , Domine exaudi, . . . Dominus vobiscum,* and the oration *Deus qui nobis.* During Paschal time, he says *Spiritum* nobis, with *Alleluia* at the end of the antiphon and of the first versicle. Whilst reciting these prayers, the priest purifies his fingers, and replaces the Blessed Sacrament in the tabernacle. He finally blesses the people with the form *Benedictio Dei omnipotentis. . . .*

1. S. R. C., 3177.
2. *Cfr.* n. 164.

IV. COMMUNION OF THE SICK.—VIATICUM.

166. Here also **reverence for the Blessed Sacrament** and the spiritual **profit of the faithful** are to be considered. Holy Communion is so great a comfort for the sick, and especially for the dying!

It is to be denied the unworthy, unless they make a good confession and public reparation for the scandal they have caused.

Sick persons are to be exhorted to receive the Holy Communion frequently. The last decision of Rome, dispensing the sick from the rigorous fast, makes easier this duty of the priest.

Viaticum.—If there be some probability that the Communion about to be given will be the last, it may be given as the Viaticum. The sick person is exempted from fasting, and special ceremonies are to be observed, as directed in the Ritual.

The Viaticum may be given several times in the same illness. Local customs and Diocesan Statutes determine the practice on this point. The Viaticum should not be given to patients in delirium, or to those who cannot receive it without danger of rejecting the Sacred Host.

When the Viaticum is to be carried without ceremonies, as is the case in this country, priests are directed to follow the rules laid down by the Statutes of their diocese, or to observe the local customs.[1]

167. Solemn administration of the Viaticum. —There are cases when the prescriptions of the Ritual may be observed. The ceremony is then performed as follows:

The church bell is rung, so as to give notice to the people and confraternites, who may desire to accompany the Blessed Sacrament. The *canopy* or the *ombrellino* should be at hand, also one or two *lanterns*.

The priest vests in surplice and white stole; he may also put on the cope. Over all he puts the *humeral* veil. He walks under the *ombrellino* or canopy, preceded by

1. *Cfr.* O'Kane, *On the Rubrics*, p. 315, seqq.

clerks carrying the Holy Water vessel, the Burse containing a corporal, and a Ritual. One of the clerks rings at intervals the little bell.

The priest recites psalms and canticles.

At the house of the sick person, the family or attendants ought to clean and ornament the room. There should be prepared a table covered with a white cloth, upon which should be placed a crucifix, two lighted candles, a glass or cup of water[1] for purifying the priest's fingers, and a piece of white linen, which may serve as a communion cloth.

In entering the house, the priest says *Pax huic domui*.[2] spreads the corporal on the table, and places the pyx upon it. (In the case of solemn administration, he takes off the humeral veil).

He then says the antiphon *Asperges me*,[3] sprinkles Holy Water, and, approaching the sick person, ascertains and confirms his good dispositions.

The clerks, or those present, recite the *Confiteor*, after which the priest says, as usual, *Misereatur*, *Indulgentiam Ecce Agnus*, and *Domine non sum dignus*.

If the Holy Communion is not to be administered as Viaticum, the priest uses the ordinary form: *Corpus Domini nostri*. . . . If he administers it as Viaticum, he uses the special form, given in the Ritual: *Accipe, frater* (or *soror*). . . .

He purifies his fingers in the little vessel, and the water is afterwards thrown into the fire.

If some particles remain in the pyx—as there should be in the case of solemn administration—the priest silently blesses the sick person with the pyx, after having ad-

1. The rubric directs that there should be two vessels, one containing wine, the other, water; but this rubric has fallen into disuse. St. Charles Borromeo himself (*Act. Eccl. Med.* Conc. Prov. v) prescribes only one vessel containing water.

2. *Cfr.* LUKE v, 5.

3. This antiphon is not to be replaced by *Vidi aquam* in Paschal time. S. R. C., 3614 *ad* 7.

dressed to him a few words of exhortation and encouragement.

In the case of solemn administration, the Blessed Sacrament is carried back to the church, with the same ceremonies as above. At the altar, the priest says *Panem de coelo, Dominus robiscum*,[1] and the oration *Deus qui nobis*. He then gives the benediction with the pyx, and replaces it in the tabernacle. Having closed the tabernacle, he announces the indulgences attached.[2]

EXTREME UNCTION.

168. This Sacrament is a celestial medicine intended directly for the benefit of the *soul*, which it is to strengthen and uphold in its **last struggle,** and, indirectly, for the benefit of the *body*, to which it sometimes brings relief and recovery, if such be God's will.

When conferred before the Viaticum, Extreme Unction serves as a preparation therefor; conferred after the Viaticum, as is suggested by the Roman Ritual, it confirms the precious effects of the Viaticum, and perfects the purification of the soul, by applying to the sick Christian the merits, which our Lord acquired by the perfect use of His senses.

Extreme Unction may be administered whenever a person is in *danger of death*, from sickness, wound, or accident; but, it is desirable that it should be administered before the patient looses the use of his faculties.

The matter of this Sacrament is the **"Oil of the Sick"** (O. I. *Oleum Infirmorum*), kept in a silver or tin vessel, on a little cotton or flax.

This oil is understood to be *"oil of olives,"* blessed by the Bishop on Holy Thursday, during Mass, before *Per quem haec omnia*. The supply must be renewed each year.

1. S. R. C., 2089 *ad* 7.

2. For practice, no better guide is to be found than the chap. xiv of O'KANE'S *On the Rubrics*.

Extreme Unction must not be repeated during the same illness, while the same danger of death continues.[1]

Before the administration of the Sacrament, there should be prepared a table, covered with a white cloth, upon which are placed seven balls of cotton, a piece of bread, a basin of water, and, at least, one lighted candle.

169. Administration.---The priest, if he can conveniently do so, vests in cassock, surplice and purple stole.

After *Pax huic domui*, and the sprinkling of Holy Water, he recites formulæ by which he calls, upon the sick person, all kinds of spiritual and temporal benefits, exhorts those present to pray, and himself prays for the patient, whose confession he hears if need be.

The same form "*Per istam sanctam unctionem . . .*"[2] is repeated whilst each organ is being anointed, but refers to the senses themselves: *per visum, auditum, adoratum, gustum et locutionem, tactum, gressum, lumborum delectationem.* When there are two organs of the same sense, both are anointed, but only one form is pronounced. The right organ is anointed before the left.

The unctions are made in the form of a cross, first on the closed eyes; then, successively, on the lobes of the ears; on both nostrils; on the lips, the mouth being closed; on both hands (on the palm for laics, on the back of the hands for priests, out of respect for the priestly unction already received on the palm); and on both feet, on the sole, or on the upper part.

The unction of the loins is optional in the case of males, and must be omitted for females.

After each unction is made, the priest wipes it with a ball of cotton.

When he has completed the unction, he purifies his fingers, and recites prayers, by which God is besought that the sick person may derive spiritual profit from the

1. Council of Trent, sess. xiv, chap. iii.

2. The word *Amen* belongs to the form and is to be said by the priest, not by the clerk.

Sacrament, and even recover his health for the good of our Mother the Church.[1]

170. After the Administration of the Sacrament, a crucifix is to be given to the sick person, so that he may look at it, kiss it, and implore our Lord crucified.

The priest warns the attendants to give him notice of the commencement of the agony, so that he may be present, if possible, to assist the dying person in his last moments. It is the duty of a pastor of souls frequently to visit the sick, to suggest to them pious thoughts and ejaculations, with discretion, however. His very presence is suggestive of salutary thought and desire. Whenever it is possible, the priest recites the admirable prayers of the **"Commendation of the soul."** To all those, to whom he administers Extreme Unction, he will impart the *plenary indulgence in articulo mortis*, the formula of which is given in the Ritual and in the Breviary.[2] This indulgence produces its effect at the moment of death. All that is required, on the part of the dying person, is to make at least a mental invocation of the Holy Name of Jesus with a contrite heart.

The priest should, from time to time, reread the chapter of the Roman Ritual entitled *De cura infirmorum*. In no occasion is the priestly ministry more fruitful, than in the assistance of the dying.

171. Here, the Ritual gives instructions regarding **Funerals,** a matter which we have already treated.[3]

HOLY ORDERS.

172. We spoke of this Sacrament when treating of the **Clergy** (n. 40) of *Clerical dress* (n. 41, 42) and of the *vestments* proper to each Order. (n. 43 to 47).

1. In case of urgent necessity, an abridged formula is to be used (*Cfr. Acta Sanctæ Sedis*, July 15, 1906, page 273): "*Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*" S. R. C., April 25, 1906.

2. The faculty of imparting the plenary indulgence *in articulo mortis* is generally given to all priests who are approved Confessors.

3. *Cfr.* n. 134.

Here, we should explain the Ordination itself, and give a commentary of that admirable section of the Roman Pontifical. But this subject being largely developed during the retreats preparatory for Ordinations, we shall content ourselves with giving a few notes.[1]

GENERAL ORDINATION.

The **general Ordination** regularly takes place on Saturday of Ember-Days,[2] on Saturday before Passion-week, and on Holy Saturday. It is at Mass that the ordination is performed, during the "fore-mass," between the Introit and the last versicle preceding the Gospel.

The Bishop sits on a faldstool placed on the platform of the Altar.

After this, or immediately before each ordination, takes place the call of the candidates, by their Christian and family names. They stand and answer *"Adsum."*

Kneeling, they listen to the interdict pronounced, in the name of the *Bishop Ordinary of the place*, against those unworthy.

TONSURE.

173. 1. **Preparation.**—The Bishop, having blessed the Name of the Lord and implored His help, urges all present to pray for those, whom he is to make *clerics*.

2. Whilst the first verses of the Psalm xv, *Conserva me*, are being sung, the candidates, vested in cassock, approach the altar. The Bishop cuts from each one's head five locks of hair, in the form of a cross, saying together with the candidate: *"Dominus pars hæreditatis meæ . . . .;"* in order to **consecrate** him to the service of

1. *Cfr.* MIGNE P. L.: S. LEONIS *Liber Sacramentorum*, t. 55, col. 113-116; *Sacramentarium gelasianum*, t. 74, col. 1069-1075; *Missale Francorum*, (VIth century) t. 72, col. 318-325; S. GREGORII *Liber Sacramentorum*, t. 78, col. 218-224; *Ordines romani* viii et ix, t. 78, col. 999-1008. Concerning all questions connected with Canon-Law, consult S. MANY, *De Sacra Ordinatione*, and GASPARRI, *De Sacra Ordinatione*.

2. *Cfr.* n. 58, towards the end.

God. This part of the ceremony is completed by an oration, and the singing of the Psalm xxiii, *Domini est terra,* which proclaims the royal dignity of the cleric.

The imposition of the *surplice,* prepared by an oration, is performed with the formula *Induat te Dominus novum hominem,* etc.

3. A final oration is destined to **render fruitful** the grace implored.

The Bishop closes the ceremony by an admonition to the new clerics.

MINOR ORDERS.

174. For the reception of each of these Orders, the candidate, called by the Archdeacon, comes and kneels before the Bishop.

1. The Prelate, in an *admonition,* exposes to the ordinand the *nature* of the Order he is about to receive, the *duties* it imposes, and the *virtues* it requires. He exhorts him to be faithful.

2. The Order is then conferred by the *presentation* of the instruments, accompanied by a formula:

The *Porter* touches the keys of the church, and, under the supervision of the Archdeacon, exercises his duties, by opening and closing one of the doors, and by ringing the bell;

The *Lector* touches the *Book of Lessons,* and the *Exorcist* that of Exorcisms;

The *Acolyte* touches simultaneously an unlighted *candle* and a candlestick, and an empty *cruet* with the *basin* on which it is placed.

3. Finally, the Bishop urges those present to unite with him, in imploring the grace of ordination, and, by an oration, entreats God to grant that grace.[1]

1. At the close of the conferring of the Order of Acolyte, there are three orations, the second, as well as that of the Order of Porter, is borrowed from the *Missale Francorum* (VIth century), the third, as well as the oration closing the conferring of the three other Orders, is called *Benedictio* by the Sacramentary of St. Gregory. MIGNE, P. L.; *Missale Francorum,* t. 72, col. 318; S. GREGORII, *Liber Sacramentorum,* t. 78, col. 219.

SUBDEACONSHIP.

175. Before proceeding to the conferring of Subdeaconship, the Bishop gives an advice of great import.

The candidates standing listen to this **intimation** of the obligation which they are about to assume—to preserve celibacy, and consecrate themselves to the service of the Church: "If you wish to persevere in your holy resolution, in the name of the Lord, come hither!"

They step forward, and, after them, those who are to be ordained deacons and priests.

All prostrate themselves, and, as on all great occasions, the *Litany of the Saints* is chanted, the Prelate adding:

Ut hos electos ✠ benedicere digneris.

Ut hos electos ✠ benedicere et ✠ sanctificare digneris.

Ut hos electos ✠ benedicere, ✠ sanctificare, et ✠ consecrare digneris.

After this, the ordination of the Subdeacon is performed. It includes:

1. An **admonition** to the candidate.

2. The **presentation** of the chalice and paten (both empty),

3. An **exhortation** to those present, and a **prayer** to God, earnestly imploring the gifts of the Holy Ghost.

In addition to these ceremonies, analogous to those of the conferring of Minor Orders, take place the imposition of the amice, of the maniple, and of the tunic.

The Subdeacon is now ready for singing the Epistle. The Bishop gives him the book to touch in which the Epistles are contained.

DEACONSHIP.

176. We now reach those Orders, which are unanimously considered an integrant part of the Sacrament.

1. Here we meet with a new rite, of impressive solemnity—the **presentation** of the candidates to the Prelate by the Archdeacon, in the name of the Church; the humble **assurance** he gives of their worthiness, and the

notice given to the people of the choice of the Bishop, with a view to procuring their **assent.**

Then, as in preceding Orders, the Bishop gives **notice** to the candidates of the functions, duties and virtues of a Deacon.

After this, should come the conferring of the Order, followed by an exhortation to prayer, addressed to the people, and by the invocation[1] of the Holy Ghost. But here, the *consecration* is nothing else than the conferring of the Holy Ghost by the laying on of hands, *ad robur;* however, the presentation of the Book of Gospels is of too great importance not to be followed by a new invocation.[2] Hence resulted a dissociation and a transposition of the elements of the Ordination.[3]

2. This is the reason why the Bishop, after the admonition to the candidates, addresses two **exhortations** to the people: *Commune votum,*[4] and *Oremus, fratres carissimi.*

The **Consecratory Preface**[5] follows. It is interrupted in the middle by the imposition of the Bishop's right hand on the candidates head, accompanied by the form *Accipe Spiritum sanctum ad robur,* etc., a rite which formerly did not take place.

This Preface, in which, from *Emitte,* the Prelate extends his right hand over the candidates, confers the Holy Ghost upon them.

1. It would be a sort of invocation, say *epiclesis,* after the *consecration.*

2. At the conferring of Subdeaconship, no prayer follows the presentation of the book of Epistles.

3. A comparison of the *Missale Francorum* and of *St. Gregory's Sacramentary* with our *Pontifical* makes these changes conspicuous.

4. The Mozarabic *Liber Ordinum* adds, instead of *spirituali conversatione,* etc., *atque inter vernantia sacri altaris lilia spiritali cum benedictione praefulgentes,* etc. (*Mon. Eccl. liturg.* t. v, *Liber Ordinum,* col. 49.) The form *Commune votum,* in St. Gregory's Sacramentary, comes after *consecration,* and bears as its title *Ad complendum.* It is the *epiclesis* alluded to in note 1 preceding page. See MIGNE, P. L. t. 74, col. 1072.

5. Formerly it was not a Preface; the *Missale Francorum* calls it *consecratio.* St. Gregory's Sacramentary gives this rubric: *Non dicitur 'Vere dignum' in consecratione.* The use of the *Consecratory Preface* has prevailed.

The new Deacon is then vested with the stole and the dalmatic, and **receives** the **Book of Gospels.**

3. By the oration *Exaudi,*—which was formerly,[1] as it now is in the Ordination to the priesthood,[2] united with *Oremus fratres carissimi*—and by the Oration *Domine Sancte,* new **petitions** are addressed to God in order to insure the sanctity of the Deacon.

PRIESTHOOD.

177. All the preceding Orders are conferred at general Ordinations, during Mass, between the *Kyrie*[3] and the *Gradual.* The priesthood is conferred before the last verse preceding the Gospel.

1. The Archdeacon **presents** the candidates to the Bishop, who, after giving his assent, addresses an eloquent **admonition** to the people, in order to obtain their **consent,** and gives the candidates an **instruction** on the functions, duties and virtues of a Priest.

2. Here takes place the silent imposition of hands first of the Bishop, then of all the priests present, on the head of each candidate. Then, whilst all hold their right hand extended over the candidates, the Bishop says: *Oremus, fratres carissimi.* This is an **exhortation** to prayer, immediately followed by an **Oration,** *Exaudi nos, quaesumus.*[4]

A magnificent **Preface** is then said, called *Consecratio* by the *Missale Francorum* and the Sacramentaries of St. Gelasius and St. Gregory.

The crossing of the **stole** over the breast, and the impo-

1. *Cfr.* St. Gregory's Sacramentary, P. L. tome 78, col. 221.

2. See the following,—*Priesthood.*

3. Tonsure—which is not an Order—is conferred after the *Introit,* if the Mass of the day has no lesson before the Epistle. However, on Holy Saturday, when there is no *Introit, Tonsure* is conferred after the *Kyrie* at the end of the Litany.

4. In the Ordination to Deaconship this oration is postponed until after the presentation of the Gospel-Book. The *Missale Francorum* and the *Gelasian Sacramentary* (P. L. t. 74, col. 1070) call this oration *oratio ad presbyteros ordinandos.*

sition of the **chasuble,** still folded, on the shoulders of the candidate takes place between the Preface and the ancient and so suggestive oration *Deus sanctificationum omnium auctor.*

3. To that priestly **consecration** an **epiclesis**[1] is necessary, as at the Mass, in order to confirm it in some way, as Pentecost was the confirmation of the Apostleship.

All kneeling down, the Bishop intones the *Veni Creator,* and, whilst the choir chants the stanzas, he **anoints the hands** of the new priests with the *Oil of catechumens,* making first the unction in the form of a cross, and then anointing the whole palm.

Then takes place the **presentation of the chalice and paten,** the former containing wine with a little water, the latter a host.

Whilst these ceremonies are being performed, the Bishop pronounces very expressive formulæ.

Henceforth, the new priests are empowered to **concelebrate with the Bishop.**

4. After the *Communion* and the Response *Iam non dicam vos servos,* the newly ordained priests, standing, recite their **profession of faith,** the Apostles' Creed. This is, as it were, a *preparation* for a new **imposition of hands,** which they receive kneeling, and by which is conferred upon them the power of forgiving sins. The Bishop then unfolds their chasubles, receives their **promise of obedience,** recommends to them not to offer the Divine Sacrifice before having carefully learned the ceremonies, and imparts to them a special blessing, which, together with the Postcommunion, is destined to render fruitful the graces received.

After the pontifical blessing, the Bishop imposes upon

1. In the *Missale Francorum* and in the *Gelasian Sacramentary,* this epiclesis—an oration entitled *Consummatio presbyteri*—took place before the prayer *Deus sanctificationum* called *benedictio.* This oration, (*Consummatio*), which is not found in St. Gregory's Sacramentary, is replaced by the unction which we believe a more expressive equivalent. In the *Missale Francorum* there are both the oration and the unction.

each of the newly ordained a **"penance,"** and recites the last Gospel as usual.

EPISCOPATE.

178. An episcopal consecration requires the presence of a **Consecrating Bishop** and of **two assisting Bishops.**

1. **Prelude and preparation.**—The senior of the two Assistants **presents** the Bishop-elect, asking that the episcopal *burden* be imposed upon him.

After the *Apostolic letter* has been read, the candidate, vested in alb, stole crossed, and cope, recites kneeling a formula of **oath.**

He then sits down, and answers the questions of an **examination** about his firm purpose of practicing episcopal virtues, and the faith he professes.

After this, both, Consecrator and Elect, begin the celebration of Mass at the foot of the main altar. After the confession has been made, the Consecrator ascends the altar, while the Elect goes to an altar prepared for him, on the Epistle side. There, he takes off the cope, puts on the pectoral cross, *uncrosses his stole,* and puts on the tunic, the dalmatic, the chasuble and the maniple. He then goes to the middle of his altar and continues the Mass, saying the same prayers, and making the same gestures, as the Consecrator.

After the versicle of the Gradual, the Elect comes before the Consecrator, and both sit down, as well as their Assistants.

The Consecrator, in an **admonition,** reminds the Elect of the episcopal functions, and addresses to those present an **exhortation** to prayer.

The candidate prostrates himself, and the Litany of the Saints is chanted. At the end, the Consecrator gives the candidate the triple blessing: *Ut hunc praesentem electum* ✠ *benedicere* . . . . ✠ *sanctificare* . . . ✠ *consecrare digneris.*

2. **Consecration and Sanctification.**—The Consecrator, standing, opens the Gospel-Book, and places it in

such a way that the leaves touch the back of the head and shoulders of the candidate kneeling before him. A cleric is appointed to hold the book in that position throughout the ceremony.

Then, the Consecrator and the two Assistants **impose their hands** on the Candidate. This rite is followed by a blessing and a consecratory Preface.

The rite of **anointing** the Candidate's **head** with the **Holy Chrism** interrupts the Preface, the choir singing the *Veni Creator*, and the Consecrator pronouncing the corresponding formula.

The unction is the efficacious sign of the **Sanctification** accomplished by the Holy Spirit, as is forcibly expressed in the later part of the Preface.

After the Preface, the consecration is completed by the **unction** of the Candidate's **hands** with the **Holy Chrism.**

The presentation of the **crosier** and of the episcopal **ring** (both blessed) symbolizes the spiritual marriage of the Bishop with his Church, and his authority over her.

After this, the Consecrator, taking the Gospel-Book from the shoulders of the Elect, presents it to him, intrusting to him the charge of preaching the Gospel.

The Holy Chrism is then washed off the head and hands of the Elect, and the Mass continues, the new Bishop being at his altar, until the Offertory.

At this moment, he offers to his Consecrator two lighted candles, two loaves, one gilded, the other silvered, and two casks of wine similarly painted.

He then pursues the *concelebration* of Mass, at his altar, saying the same words, and performing the same ceremonies, as the Consecrator, who is at the main altar. But chalice and host are put only before the Consecrator.

The Consecrator communicates with only one half of the Host, and leaves in the chalice a part of the Precious Blood. The new Bishop receives from the Consecrator the other half of the Host, and the part of the Precious Blood left in the chalice.

After having given the solemn blessing, the Consecrator

blesses the **mitre** and imposes it on the head of the new Bishop, blesses the **gloves** and puts them on the new Bishop's hands; and finally **enthrones** him. The new Bishop, holding his crosier, goes then through the church, imparting his **blessing** to the people, whilst the *Te Deum* is chanted. The hymn is followed by an Antiphon, and by an Oration, sung by the Consecrator.

The new Bishop gives then his solemn blessing, and, three times, salutes his Consecrator: *Ad multos annos!*

The last Gospel completes the Ceremony.

MATRIMONY.

179. This Sacrament would be invalid if a **diriment impediment** existed, and illicit, that is sinful, if there were a **prohibiting impediment.**

1. A priest, who receives notice that a marriage is about to be contracted, should, first of all, make sure that there is no impediment.

Much *traveling* and the *changes of domicile,* so frequent in our days, *divorce,* authorized by civil Laws, though forbidden by the Law of God, the great number of *religious sects* in this country, etc., should render priests all the more careful about this matter.

The **publication of the banns** is to be made in the parishes of both parties on three consecutive Sundays or festivals of obligation, unless a dispensation is obtained from the Ordinary. The publication made is valid for two months.

The pastor must take care that the parties, about to contract marriage, are well **instructed** in the Christian doctrine, and that they go to **confession** before the Ceremony.

The Nuptial blessing is not given in **"prohibited times,"**[1] or at the second marriage of a widow, unless she has not received the blessing at her first marriage. Mixed marriages are not to be celebrated in the church.

1. *Cfr.* n. 79.

For this case, diocesan regulations are to be carefully observed.

The ceremonies of the Sacrament of Matrimony are as follows:

The priest is vested in surplice and white stole. A clerk precedes him, carrying the Holy Water vessel.

The parties kneel in front of the altar, the bride being on the left side. After ascertaining their faith, and their freedom from any impediment, the priest addresses to them an instructive and pious **exhortation.**

This marks the end of the *preparation.*

2. The priest then, in presence of witnesses, asks the **mutual consent** of the parties, and, after it has been expressed, he directs them to join their right hands, and blesses them, saying: *Ego coniungo vos in matrimonium in nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.*

After this, the priest blesses the **nuptial ring,** which the bridegroom puts on the fourth finger of the bride's left hand.

The **Nuptial Mass** is then celebrated, during which two blessings are imparted to the bride, one after the *Pater,* the other before the priest blesses the people. The celebrant recites these prayers at the altar, turned towards the parties.

These prayers may be regarded as the *invocation.*

Finally, the record of the marriage is drawn up, and signed by the parties, the witnesses, and the priest.[1]

CONSECRATIONS AND BENEDICTIONS.

General Remarks.—Persons.—Things.

180. General remarks.—The Sacraments confer grace *ex opere operato.* Such is not the case with the rites of **Sacramentals,** Consecrations and benedictions. Graces are here obtained in virtue of the prayers of the Church, either for the benefit of **persons** blessed or consecrated,

1. On the origin of the ceremonies of Christian marriage, see Mgr. Duchesne's *Christian Worship,* ch. xiv, pages 428 and fol.

or for the benefit of all Christians, who make pious use of blessed or consecrated **things.**

As has been said, these functions, particularly the most important, are often in close relation to the celebration of the Holy Sacrifice.[1]

181. Persons blessed or consecrated.—Ceremonies of Benedictions and Consecrations of persons are generally much like those of Ordinations.

Among those contained in the *Pontifical*, let us mention:

The benediction of an **Abbot;**

The benediction of an **Abbess;**

The consecration of **Virgins,** a touching ceremony, in which is to be remarked a magnificent Preface on Virginity;[2]

The consecration of a **King;**

The benediction of a **Queen.**

The *Ritual* contains the blessing of a **woman** after childbirth, of **children,** of **pilgrims,** etc.

182. Things blessed every year.—Certain solemn blessings of objects take place every year.

In that of **Candles,** on the 2d of February, the feast of the Purification, or *Candlemas*, we find a series of orations, invoking *benediction* and *consecration* upon the candles. These orations implore the light from on high, on those who are to carry or make use of these candles.

Like to this is the blessing of **Ashes,** on the first day of Lent. Orations invoke the spirit of penance upon those who are to receive on their heads these ashes, a symbol of humility and death to sin.

The blessing of **Palms,** on the Sunday of Holy Week, follows nearly the same plan as does the Mass. The part of the Mass considered as the *preparation* of the heart, is here represented by an antiphon, followed by an oration. For the *instruction* of the people, a Prophecy is

1. *Cfr.* n. 143.

2. This Preface is found in the Leonian Sacramentary. MIGNE, P. L. t. 55, col. 129.

read, followed by a Response, and the Gospel narrative of the solemn entry of our Lord into Jerusalem.

An oration takes the place of the *oblation*.

A Preface introduces the *Sanctus*, and the *Blessing* of the Palms.

Finally, an oration solicits the vivifying grace of removing the "scandal stone, so that our actions may flourish with branches of righteousness, and that we may be worthy to follow Christ's steps."

The Blessing of the **Holy Oils** is performed by the Bishop during the Pontifical Mass on Holy Thursday. (*Cfr.* in the following part: *Holy Thursday*).

183. Occasional blessings.—We have already spoken of most of these blessings in the course of this manual:

Blessing of the *Water*, n. 20, note 2; of a *Church*, n. 18; of *Bells*, n. 16; of a *Cemetery*, n. 136; of *Sacred Vestments*, n. 43; of *Sacred Vessels*, n. 36; of *Altar cloths*, n. 38-39; etc.

The Ritual and the Pontifical contain a great number of them, full of symbolism, and fruitful in graces. By simply reading them, one may realize both their beauty and their meaning.

PART THIRD.

LITURGICAL YEAR.[1]

Cycle of the Festivals of our Lord. — Marial Cycle. — Sanctoral.

CHAPTER I.

Cycle of the Festivals of Our Lord, or 'Proper of the Time.'

Period connected with Christmas. — Period connected with Easter. Other Feasts of our Lord.

PERIOD CONNECTED WITH CHRISTMAS.

184. Of the two central feasts, **Christmas** is chronologically the first. It is fixed on the 25th day of December.

The mystery, *prepared* during *Advent*, is *accomplished* on the *feast days*, and its grace is *confirmed* during the period *following the Epiphany.*

I. Preparation.—Advent.[2]

1. **Duration.** — *Advent* is a time of preparation for Christmas. The first day of Advent marks the beginning of the Liturgical Year. The word "*Advent*" means "*coming.*" It prepares souls for the coming of our Lord, *Adventus Domini.*

This appellation was first applied to Christmas, and afterwards to the weeks preceding it. These weeks are

1. See Part 1, *Calendar*, n. 55 ; Part II, *Offices*, n. 101.
2. Dom Martène, *De ant. Monach, rit.* Book III, ch. 1.

six in number (40 days) in the Ambrosian rite, beginning on St. Martin's Day.

In other places, there were only two weeks. Up to the seventh century, we find no mention of its being observed in Rome; after this and until the pontificate of Nicholas I (858-867), Advent lasted five weeks, but was reduced to four under this Pontiff.

In the fifth century, Advent was observed in the Gallic Church[1] from St. Martin's Day to Christmas, which, without counting the Sundays, comprises forty days, the same as Lent. This was the uniform practice of the Latin Church.

2. **Penance.**—Advent is a season of penance. In the East, from the earliest times, it was observed with abstinence and fast. In the West, the discipline was not the same for all places; in some churches, abstinence only was observed; in others, fast was added.

These differences have been preserved to this day. In Rome, fast is kept on Fridays and Saturdays of Lent. In Ireland, England, United States, etc., fast is generally commanded on Friday. In France, Belgium, Spain, no fast is prescribed.

With the exception of the third Sunday (*Gaudete*), on which rose-colored vestments are used, and the organ is played, the Church uses, as a sign of penance, *purple* vestments, the organ is not played, and the altars are not decorated with flowers. The deacon and the subdeacon do not put on their dalmatic and tunic, which are symbols of spiritual joy. For the same reason, the *Gloria in excelsis* is not said at Mass, nor the *Te Deum* at the Office. However in the Sunday's Mass, *Alleluia* is sung, to express the hope of the approaching coming of Christ in the flesh.

The first Sunday is a Sunday of first class; the others of second class; all the Ferials are privileged, and at least a commemoration is made of them at Vespers, Lauds and Mass.

1. Council of Mâcon (581) Can. 1.

3. **Prayer.**—To penance, **prayer** is added; the Breviary and the Missal should be studied in detail from that point of view. Attention is concentrated on Christmas; the four weeks of Advent symbolize the centuries of expectation of the Redeemer. The *suffrages* are not said, because they properly belong to the New Covenant. The verse of the Brief Response at Prime is *Qui venturus es in mundum* (Thou That art about to come into the world). The antiphon *Alma Redemptoris Mater* closes the Office. Remarkable Responses, especially the first, *Stans a longe,* strikingly express the ardent sighs of the holy Patriarchs and Prophets.

Each Sunday has its proper Office, and, for each day, there are special antiphons at the *Benedictus* and the *Magnificat.* The touching versicle. *Rorate coeli desuper,* repeatedly recalls the hope of the Redeemer's near approach, and the versicle, *Vox clamantis in deserto,* reminds us of the holy Precursor, whose remembrance conveys the idea of penance.

4. **The Antiphons O** are especially remarkable. Since the reform of the Office, by Pius V, they are seven in number, one for each of the seven days preceding Christmas. They start on December 17.[1] From this day, all *votive offices* cease to be recited, and every *Octave* is to be interrupted.

Formerly, there were eight antiphons O[2]; and even nine

1. On the 18th, several Churches formerly celebrated the feast of the Annunciation. The Roman Church replaced it by the feast of *Expectatio partus.* In the Mozarabic rite two feasts of the Annunciation were celebrated: one on March 25, the other on December 18. The latter was called "*Sancta Maria de la O,*" not because of the Antiphons O, but because, at the end of the office, clerics and people burst into an exclamative "O" significant of the desire for the coming of the Saviour. *Cfr. Missale Mozarabicum* (note of LESLEY S. J.) in MIGNE, P. L. t. 85, col. 170.

2. In St. Gregory's Responsorial, these antiphons are said to be chanted at the *Benedictus* of Lauds. They were repeated after each verse, beginning with *In sanctitate.* They were recited from St. Nicholas' Day to the feast of St. Lucy, the occurring Sunday being excepted. TOMMASI, t. iv, p. 27. The MS. of St. Gall contains twelve antiphons. TOMMASI, t. iv, p. 182.

were said in the Parisian rite, up to the seventeenth century.

Nowadays, the Antiphon O is doubled, that is, said, or chanted, in full before and after the *Magnificat*, even though the office is ferial. When only a commemoration of the Ferial is made, the antiphon is said but once.

During the eight days preceding Christmas, there are also special antiphons for the psalms of Lauds. These antiphons are to be used for Little Hours. Two special antiphons for the *Benedictus* are given: one on St. Thomas' Day, the other for the day before the Vigil of Christmas.

5. The **Vigil of Christmas** is privileged. Its office is *double* after Matins. On this day, fast is obligatory, unless it coincides with the fourth Sunday of Advent. At Prime, the reading of the Martyrology is made with special solemnity. This day is the one to which all dates tend, the chronology adopted being that of the Septuagint. Those in choir kneel from the words *In Bethleem*, to the words *secundum carnem*.

II. Festivals of Christmas Time.

185. Christmas.—1. Since the third century, the feast of Christmas has been observed on the **25th day of December.** This festival, which was originally peculiar to the Latin Church, was not observed in the East before the last years of the fourth century. The day of the celebration in the East was not the same in all places; however, it was generally on the 10th or the 6th of January.[1]

Finally, the date adopted by Rome, (December 25), became universal.

Some authors point out, as the origin of the adoption of this date, a mystical adaptation of the civil calendar of Rome, which assigned the 25th of December for the festival of the *Natalis Invicti*. *Invictus* was the sun, "whose birth coincides with the winter solstice, that is the 25th of December, according to the Roman calendar."[2]

1. *Cfr.* Mgr. Duchesne, *Christian Worship*, ch. viii, p. 257 *et seq.*
2. Mgr. Duchesne, *loc. cit.*, p. 261.

Some have seen here a correlation of this date and of the 25th of March, the day to which the Passion of our Lord and the Jewish Passover were assigned by ancient Fathers, a date mystically referred to the spring equinox, which, in the official calendar of the time, fell on the 25th of March: the spring equinox being taken as a symbol of the universal revival of Nature, the feast of the Annunciation was also assigned to that day, and the Nativity of our Lord, exactly nine months later.

The Orientals reckoning the equinox on the 24th of March, the full moon took place on the 6th of April (14 days later). Consequently, they assigned to this day the observation of Easter, and of the Annunciation. Christmas took place nine months after the Annunciation, that is, on the 6th of January.

2. At the **Office** of Christmas, *white* vestments are used: the Lessons of Isaias are read without a title; the Responses glorify the Holy Infant and His Blessed Mother, giving expression, as it were, to the sentiments of the Angels and the shepherds.

Alleluia is repeatedly said at the third Nocturn, which symbolizes the Law of Grace.

3. The **three Masses** of the day honor the threefold Nativity of the Word: His eternal generation in Heaven; His nativity in time, according to human nature; and His spiritual birth, by grace, in the souls of the just.

When the feast falls on Friday, abstinence is not to be observed.

186. The **Octave of Christmas** is extraordinary.

1. Feasts of Saints are celebrated during this Octave. So, the birth of the Saints to everlasting life is united to the birth of the Saviour to terrestrial life.

These feasts are the following:

(From the fourth century) St. Stephen, probably the first feast celebrated;

St. John;

The Holy Innocents (from the fifth century); these

three feasts being doubles of second class with an Octave: St. Thomas of Canterbury (double); St. Sylvester, the Pope under whom the Church won the victory over Paganism (double).

2. Vespers, as far as the *capitulum*, are those of the Nativity.

As a rule, the office of the Sunday is celebrated on December 30.

But, when the 30th is a Saturday, the office to be said is the one 'Within the Octave of the Nativity.'

3. *Te Deum* is not said at the office of the Holy Innocents, for, as they died before the Saviour, their entry into the heavenly kingdom was delayed. Moreover, all signs of joy are suppressed, out of regard for the sorrow of their mothers. "A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not."[1] Hence the vestments are *purple*. *Gloria in excelsis* is not said, and a *Tract* is sung, instead of *Alleluia*.

But, on the day of the Octave, which commemorates the joy of eternity, and even on the day of the feast, when it falls on Sunday, *red* vestments are used. *Te Deum* is said at the Office, as well as *Gloria* and *Alleluia* at Mass.

187. Circumcision.—The Office of this day is almost entirely in honor of the Blessed Virgin. The Matins of this day is the one which was formerly said at Rome on Christmas night: nine Psalms, nine Lessons and the *Te Deum*; the *Domine labia mea*, and the Invitatory being omitted. After this, the midnight Mass was celebrated. After the Mass, our present Christmas Office was said, with its Invitatory—*Christus natus est nobis*—and Lauds, followed by the Mass at day-break.

Consequent upon the decrees of the Councils of Nicæa (325) and Chalcedon (451), the antiphons of Lauds were composed.

The three days following the Octave of Christmas, are the Octave-days of St. Stephen, of St. John, and of the

1. Matt. ii. 18.

Holy Innocents. The day after is the Vigil of the Epiphany, on which fast is not observed.

188. Epiphany.[1]—This is the feast of the *Manifestation* of the Saviour to the *Magi*, who came and adored Him;[2] to the *Jews*, by the Baptism which St. John the Baptist conferred upon Him, whilst the voice of the Father and the dove, the symbol of the Holy Ghost, proclaimed His mission;[3] and to His *Apostles*, by His first miracle, at the wedding of Cana, in Galilee.[4]

The Antiphon of *Magnificat*, *Tribus miraculis*, at Second Vespers, reminds us of this threefold object.

However, the adoration of Jesus by the Magi remains the principal object of the feast. The Gospel of the Baptism of our Lord is said at the Mass of the Octave, and that of the miracle of Cana, on the Sunday following the Octave.

Matins, on the day of the feast only, has preserved the antique form. Nothing is said before the antiphon of the first Psalm, except *Pater*, *Ave*, *Credo*. It is doubtless the presence in the third Nocturn of the Psalm *Venite exultemus*, with the repetition of the antiphon after each verse, that prevented the reformers of the Breviary from applying to this office the innovation of the invitatory and hymn.[5]

In the churches where a Chapter is constituted, the publication of the movable feasts is chanted after the Gospel.[6]

The hymn of Vespers is the sequel of the hymn chanted at Lauds of Christmas, *A solis ortus cardine*.[7]

1. GRANCOLAS, *Traité de la messe et de l'office*, pp. 418-436.
2. MATT. II, 1-12.
3. MATT. iii, 13-17; MARK i, 9-11; LUKE iii, 21-22.
4. JOHN ii, 1-11.
5. GRANCOLAS, *op. cit.*, p. 450.
6. *Cfr.* ROMAN PONTIFICAL, beginning of the second part.
7. The author of that hymn is Prudentius (Vth century). Formerly the first letter of each stanza was arranged according to alphabetical order. This order has been changed, *Hostis Herodes impie* having been replaced by *Crudelis Herodes, Deum*. . . .

The **Octave of the Epiphany** is privileged. It has preserved the solemnity, with which it was celebrated, when this feast was combined with Christmas.

III. Time After the Epiphany.

189. The period[1] which follows the Epiphany ends on *Septuagesima* Sunday. It is intended to honor the hidden life of our Lord at Nazareth. At the office of the season, the clergy wear *green* vestments.[2]

On the second Sunday, the feast of the **Holy Name of Jesus** is celebrated, and, on the 23d of January, that of the **Espousals of the Blessed Virgin and St. Joseph.** In some dioceses, the feast of the **Holy Family** is observed on the third Sunday.

On the 2d of February, we meet with a feast of the Blessed Virgin and of her Divine Son:

The **Purification** of Mary and the **Presentation** of the Infant Jesus in the temple of Jerusalem. Both offer to us striking lessons of obedience and humility.

Forty days after the birth of her son, the Jewish mother had to offer a sacrifice of purification; the Virgin-Mother could not be bound by that law, yet she submitted herself to it with humility. On the same day, the first-born son of Jewish parents was presented to God, and redeemed by an offering. For Jesus, though His sacrifice was accepted, the offering of the poor, "a pair of turtle doves,"[3] was made.

This feast is celebrated forty days after Christmas. *Candles*[4] are solemnly blessed on this day, as if to commemorate the prophecy of Simeon, proclaiming Jesus "a Light to the revelation of the Gentiles."[5] The blessing of the *candles* has caused that feast to be called by the people "*Candlemas.*" The *Procession*, at which all carry their

1. *Cfr.* n. 102.
2. *Cfr.* n. 43.
3. Luke ii, 24.
4. *Cfr.* n. 182.
5. Luke ii, 32.

candles lighted, represents the march of mankind to eternity, under the guidance of its Head, the One who said of Himself, "I am the light."

All those present should hold their candles lighted, whilst the Gospel is being chanted, and, from the *Sanctus*, until after the Communion.

On this day, the Antiphon *Alma Redemptoris* gives place to *Ave Regina coelorum*, which is said henceforth until Holy Thursday.

Annunciation.—This feast, which was raised to the rite of a double of first class by Pope Leo XIII (May 27, 1895), is celebrated on the 25th of March, and connected with the following Christmas, nine months later.

It is celebrated in memory of the message brought to Mary by the angel; of the consent of Mary; and of the Incarnation of the Word.

Three times every day, the recitation of the *Angelus* commemorates this event, and makes us partakers of its special graces. During the Paschal season, the *Angelus* is replaced by *Regina coeli.*[1]

When the 25th of March falls during Holy Week, the celebration of the Annunciation is transferred to the first Monday after the Octave of Easter.

PERIOD CONNECTED WITH EASTER.

This period, of which we have already spoken, when treating of the calendar and of the Breviary,[2] comprises the *preparation*, *Holy Week*, *Paschal time*, and the *weeks after Pentecost.*

I. Preparation.

190. Septuagesima. — The *preparation* by penance and prayer, begins nine weeks before Easter.

The Sundays of Septuagesima, Sexagesima and Quinquagesima introduce it. They are Sundays of second class.[3]

1. *Cfr.*, in the first part, *Bells*, n. 16.
2. *Cfr.* n. 56 and n. 103.
3. *Cfr.* n. 110, note —

On the Saturday, the eve of Septuagesima Sunday, two *Alleluias*, added to the *Benedicamus Domino* of Vespers, mark the complete suppression of that joyful praise, which will be resumed, to celebrate the resurrection of Christ, on the eve of Easter. After Vespers of Saturday before Septuagesima, *Alleluia* is replaced by *Laus tibi, Domine, Rex aeternae gloriae*, at the close of the preamble, *Deus in adiutorium*. At Mass, the *Tract* is substituted for the *Alleluia*.

At the Offices of the Season, there is no *Gloria in excelsis* at Mass, nor *Te Deum* at Matins. The color of the vestments is *purple*.

However, the organ is played, the altar is decorated with flowers, the deacon and the subdeacon vest in dalmatic and tunic, and fast is not observed.

The three beautiful Introits—"*Circumdererunt me*," "*Exsurge, quare obdormis*," and "*Esto mihi*," express the trials and the confidence of the Church.

191. Lent.—A fast is observed during forty days, in memory of the fast of our Lord; and, in order to make up for Sundays in which the fast is not observed, this fast begins on Wednesday in the seventh week before Easter. On this day, the Church places upon the head of her children **ashes,** solemnly blessed, as a symbol of penance, and a reminder of death: "Remember, man, that thou art dust, and unto dust thou shalt return."[1]

Together with the fast, begins the series of *stations*[2] to the basilicas and churches of Rome; each Ferial has a

1. *Cfr.* n. 182.

2. "If we open our Missals anywhere in the 'Proper' for Lent, we shall find that not only the Sunday, but also each 'feria,' *i. e.* week-day, has a special Mass appointed for it, and, moreover, that at the head of each of these Masses stands an indication in some such form as this—*Statio ad S. Caeciliam*, or *Statio ad S. Paulum*, etc. Probably it is hardly needful to explain that this last feature calls attention to the liturgical 'station,' in other words, it names the particular church in Rome to which, in former times, the Pope on that day went to celebrate Mass with some degree of solemnity." H. THURSTON S. J., *Lent and Holy Week*, ch. iv, p. 150, *Roman Stations*. See also Mgr. DUCHESNE, *Christian Worship*, ch. viii, *The Christian Festivals*.

special Mass, the Gospel of which is read at the end of the Mass when a feast, occurring on the same day, prevents the Mass of the Ferial from being celebrated, the homily on the same Gospel serving as the ninth lesson at Matins. This regulation holds during the entire Lent.

However, it is only from the Saturday in Quinquagesima week, that Vespers are said in the forenoon. They have been anticipated together with the only meal (*coena*), which they preceded.[1]

This rule, which is to be followed until Holy Saturday inclusively, reminds us that, with the exception of the fast and stational Masses, Lent does not really begin before Quadragesima Sunday.[2]

It is on that day, that the Office properly adopts the Quadragesimal order, with its hymns—*Audi benigne Conditor, Ex more docti, O sol salutis*—its Invitatory and Responses. At Mass, as on ferials on which fast is to be observed, the deacon and subdeacon put aside the dalmatic and the tunic, and vest in folded chasubles.[3]

The chanted parts of the Mass of the first Sunday are all taken from Psalm xc, *Qui habitat*. The words *Angelis*

1. This meal was formerly taken at sunset. Towards the thirteenth century it was anticipated to 3 o'clock P. M. It is taken about noon since the fourteenth century.

2. Relying on a text of the sixteenth homily of St. Gregory, some say that even in his time, the fast began only on Monday, thus making 36 days of penance, *i. e.* the tenth part of the year (365 days). But that text is not demonstrative, since the symbolism of the 40 days (counted from the Wednesday before) precedes it in the same homily. It would rather seem that the fast began with the stations under St. Gregory (590-604), the Thursday and Saturday in Quinquagesima week not being comprised in the stational series. (See D. CAGIN, *Un mot sur l' Antiphonale Missarum*, p. 25). This explains why the Communions of the ferial Masses, from Ash Wednesday to Passion Sunday, are borrowed from the numerical series of Psalms. The first Saturday and the following Thursdays, which formerly were not station days, are not comprised in this series. The days, on which the Communion is now borrowed from the Gospel of the day, were formerly comprised in the series, the text taken from the Gospel having been later substituted for the text taken from the Psalm, in which case the text of the Psalm was not transported to another day, but is missing.) See Dom CAGIN, *loc. cit.*

3. *Cfr.* n. 44, *Chasuble.*

suis mandavit de te ("He hath given his Angels charge over thee"), which the Gospel of the day mentions as quoted by the temptor, are used against him by the Church, and, besides, serve, during the entire Lent, to excite the confidence of the faithful.

The fourth Sunday, known as *Laetare* Sunday, from the first word of its Introit, is, as it were, the mystical solemnity of Mid-Lent, transferred from the preceding Thursday. The vestments should be *rose-colored;* the deacon and subdeacon vest in dalmatic and tunic; the organ is played, and flowers decorate the altar. All these symbolize the joy of the faithful at the approach of the Paschal solemnities.[1]

The ceremony of blessing the *golden rose* takes place in Rome on this Sunday.[2]

192. Passion time is the last fortnight of Lent, beginning with Passion Sunday, a Sunday of first class. After None of the preceding Saturday, the crucifixes, pictures, and statues in the church are covered with purple. (*Cfr.* n. 38).

At the Office, the Commemoration of the Cross is not made, for the thought of the Cross is in the minds of all. Suffrages are to be resumed only after Paschal time. The special hymns of Passion time are *Vexilla Regis,* and *Pange lingua . . . lauream certaminis,* composed by St. Fortunatus of Poitiers towards the end of the sixth century.

The *Gloria Patri* is omitted at the Invitatory and the Mass. The Psalm *Iudica me* is omitted in the prayers recited at the foot of the altar.

1. From the beginning of Lent until Easter there are no lessons of *Scripture occurrent*, except on Sundays. If the reading of the Sunday lessons is prevented by the celebration of some solemn feast, they are read on the first free day of the week. With this exception, the lessons of Scripture, on feasts celebrated during Lent, are taken from the first Nocturn of the 'Common of the Saints.'

2. G. CENNI, *Dissertazioni* I, p. 264; E. MÜNTZ in the *Revue de l'Art Chrétien,* 1901, pp. 1-11.

Feasts of Saints—semi-doubles and higher—are not excluded from the first week; but any votive office is prohibited.

Friday of Passion Week is dedicated to the feast of the **Seven Dolors** of the Blessed Virgin. This feast, a double major for all in the Roman rite, completes the series of those feasts of the Passion, which are permitted by Apostolic indults, on Tuesdays after Septuagesima, and Fridays of Lent.

The formulæ of the Masses and Offices of Passion time, which are the expression of the sentiments and prayers of our Lord in His Passion, speak most eloquently to the Christian soul.

II. Holy Week.

193. Palm Sunday.—On this day, *Holy Week*[1] commences, in which the Office of the Season excludes the Office of the Saints, admitting only a commemoration of it on Monday, Tuesday, and Wednesday. Only one oration is said at the Mass of Palm Sunday.

The triumphant entry of our Lord into Jerusalem has suggested to the Church the institution of the joyful ceremony of the blessing of the palms,[2] followed by the Procession,[3] and the singing of the hymn *Gloria laus*.[4]

But soon, the prayers of the Mass, and the singing of

1. Holy Week is called by the Church *"hebdomada maior"* (the great week) on account of the great mysteries which are then celebrated.

2. *Cfr.* n. 182.

3. *Cfr.* n. 133, Palm Sunday.

4. According to an often repeated legend, this hymn was composed by Theodulph, Bishop or Orleans, who being a prisoner at Angers, obtained his pardon from Louis le Débonnaire by singing it as the palm Sunday procession, in which the king was taking part, passed by the prison where he was confined.

the Passion[1] according to St. Matthew bring back the memory of the sorrowful, but salutary, mysteries, the celebration of which is to occupy these days of grace. On Tuesday, the Passion according to St. Mark is read; and on Wednesday, that according to St. Luke. The Passion according to St. John is reserved for Good Friday.

194. Tenebrae Office.—This is the name given to *Matins* on the three last days of Holy Week.[2]

At the singing of *Tenebrae*, six candles of yellow wax are lighted on the altar, and a triangular candlestick, supporting fifteen candles, is placed in the sanctuary. After each psalm of Matins and Lauds, a candle of the triangle is put out, beginning with the lowest on the Gospel side. That on the top of the triangle remains lighted till the end of the office. At the verse *Ut sine timore* of the *Benedictus*, the candles on the altar are put out, one after each verse.

1. The Passion is chanted by three deacons. The one marked ✠ sings all the words of Our Lord; the one marked C (abbreviation of *Chronista*, narrator) sings the part of the Evangelist; the third one, marked S (*Synagoga*), sings the part of the other persons and the cries of the mob. When going out of the Sacristy the three deacons walk in the following order: First, the Evangelist, next the Synagogue, then Our Lord. When genuflecting before the altar their respective positions are C✠S; when singing the Passion, S C ✠. The celebrant reads the narrative on the Epistle side. During the singing of the Passion, all stand and hold their palms in their hands, kneeling, however, at *Emisit spiritum*. The last part of the Passion is sung by the deacon of the Mass in the same tone and with the same ceremonies as an ordinary Gospel. However, he sings it without a title and without signing himself or the book. Acolytes do not carry their candles.

2. The *Hours* of these days begin by the usual prayers *Pater* and *Ave*, adding *Credo* at Matins and Prime. Neither *Gloria Patri* nor hymn are said. Antiphons are duplicated at Matins, Lauds and Vespers, for these offices are *double*. In the first Nocturn, the *Lamentations* of Jeremias are solemnly chanted (they should not be *accompanied* by the organ, S. R. C., 1399). The Hebrew letters recall the alphabetical order of the first letters of the strophes in the original text. These letters are to be chanted. S. R. C., 3642 *ad* 6. The Hours close with the antiphon *Christus factus est*, which is augmented each evening, *Pater*, *Miserere*, and an oration, the conclusion of which is said secretly. After Lauds, a considerable noise is made by striking books or benches, to represent the confusion of nature at the death of Our Lord.

The candle at the summit of the triangle represents our Lord abandoned by His Apostles; it is removed and hidden after the *Benedictus,* until the end of the office; it is then brought back to the triangle, as a symbol of our Lord rising from the dead.

The *Little Hours, Vespers* and *Compline* are not sung, but only recited, on Holy Thursday and Good Friday.

195. Holy Thursday, or *Maundy Thursday.* 1. On this day, Solemn Mass[1] is celebrated in honor of the institution of the Holy Eucharist. The color of the vestments is *white.* The cross of the altar is veiled with white, but during Mass only.

While the Celebrant recites the *Gloria in excelsis,* the bells are rung, but henceforth remain silent until the *Gloria in excelsis* of the Mass of Holy Saturday.[2] The Celebrant consecrates two hosts, one of which is solemnly carried to the '*Altar of Repose,*' where the faithful continuously adore it, until the morning office of Good Friday. All the members of the clergy (priests and deacons wearing white stoles) communicate at the solemn Mass.

2. At the **Pontifical Mass** celebrated in the Cathedral, the Bishop blesses the *Oil of the sick*[3] before *Per quem haec omnia;* the *Holy Chrism* (a mixture of olive oil and balm),[4] and the *Oil of catechumens,* after the Communion.

The Ceremonial requires the presence of twelve priests, vested in white chasubles; of seven deacons, in dalmatic; and seven subdeacons, in tunic.

3. At the **Altar of Repose,** richly decorated in white,[5]

1. Private Masses are prohibited on this day, unless special indult is granted. In communities, a low mass may be said for the convenience of the sick, but only with the permission of the Ordinary.

2. The bells are replaced by the *clapper* of wood.

3. Pure *oil of olives.*

4. *Cfr.* n. 159, note.

5. In the decoration of the altar of repose no representation or figure should be introduced which may turn away the attention from the Holy Eucharist, not even a simple cross without a crucifix. Above all, anything suggesting the idea of death must be banished. (S. R. C., December 7, 1844; December 15, 1896.)

the Sacred Host is to be kept under key: but requires the same marks of respect[1] as the Blessed Sacrament exposed. After the reciting of Vespers, the altars are stripped of their cloths and ornaments, whilst the choir recites the Psalm xxi, *Deus, Deus meus, respice in me.*

4. After the dismantling of the altar, or at any other convenient time, takes place the *Mandatum*, or, **'Maundy,' or washing of the feet.** The Bishop, or the Superior of the church, comes to the place appointed, vested in alb, stole and cope of violet color, accompanied by a deacon and a subdeacon in white vestments. After the deacon has sung the Gospel *Ante diem festum Paschae*, the Prelate takes off his cope and puts a towel about him: and then, on his knees, he washes, wipes, and kisses the feet of *thirteen* poor men,[2] the choir singing appropriate antiphons and verses.

196. Good Friday.[3]—The morning Office is celebrated in *black* vestments. A *Lesson* is first chanted by a lector, followed by a *Tract* and an *Oration*; then the subdeacon sings the *Epistle*, which is also followed by a *Tract*; and three deacons sing the **Passion** according to St. John.

This first part of the service reproduces well enough the *synaxes* of old, from which the "fore-mass" is derived.[4]

After the last division of the Passion has been chanted in the tone of the Gospel, take place the **solemn prayers,** which, doubtless, formerly filled, in ordinary Masses, the gap, which now exists after the *Oremus* of the Offertory.[5]

Each invitation to prayer is followed by an *Oration* after all have made a genuflection. This genuflection

1. *Cfr.* n. 90.

2. This ceremony has been established by the Church to recall the precept of Our Lord: "If then I, being your Lord and Master, have washed your feet, you ought also to wash one another's feet." (JOHN xiii, 15.) The custom is to wash the feet of *thirteen* poor men, thus recalling the miracle, which is related in the life of St. Gregory the Great, of an angel joining himself to the *twelve* poor men who represented the twelve Apostles.

3. *Feria* VI *in Parasceve.*

4. *Cfr.* n. 62.

5. *Cfr.* n. 68.

however is not made at the prayer for the Jews.

2. The **Veneration of the Cross** follows these prayers. The cross is solemnly uncovered, and all the members of the clergy, kneeling thrice on both knees, reverently approach to, and devoutly kiss the feet of the crucifix.

During this ceremony, the choir sings the touching **Improperia**—that is, 'Reproaches'—and all the crosses in the church are unveiled.

At the end of the veneration, the Blessed Sacrament is brought solemnly back, in procession, from the Altar of Repose, whither it was taken the previous day; whilst the choir sings the *Vexilla Regis*.

3. The **Mass of the Presanctified** is then celebrated.[1] No priest offers the Sacrifice on that anniversary day of the Bloody Sacrifice of our Lord. Only the celebrant communicates.

197. Holy Saturday.—1. On the morning of this day, there take place certain ceremonies, which formerly constituted the service of the following night.[2]

The office begins by the blessing of the **new fire,** performed in the church porch. The fire is obtained from flint, a symbol of Christ—"and the rock was Christ." (I. Cor., x, 4).

In the same place, the priest blesses **five grains of incense,** to be used for the Paschal candle. Then, the pro-

1. This is a solemn communion rather than a "Mass." It is called "Mass of the Presanctified," because the Host has been consecrated (*sanctified*) the previous day. The details of the ceremonies are very clearly given in the Missal, which the celebrant ought to read carefully beforehand.

2. "In the first ages of the Church there was no Mass celebrated either on this day or yesterday. The faithful silently adored Jesus Christ in the sepulchre till towards evening, when they assembled in the church, and occupied themselves in praying, reading lessons from the Holy Scriptures, singing Psalms, baptizing and confirming catechumens, etc., etc., until about midnight, when the Mass of the Resurrection began. Wherefore, in order to perpetuate the remembrance of the fervent piety of her first children, the Church still retains the word *night* in the office of this day." Bp. England, *The Roman Missal*, (Holy Saturday). *Cfr. Const. Apost.*, Book v, ch. 19.

cession moves towards the sanctuary. The deacon, vested in white dalmatic, carries a reed, on top of which is fixed a **triple candle.** The three branches of this candle the deacon successively lights, singing, at the same time, *Lumen Christi* (each time in a higher key); all genuflect and answer *Deo Gratias!*

In the sanctuary, the deacon, still clad in white, sings that magnificent eucharistic prayer known, from its first word, as the *Exultet*, dedicating the **Paschal candle,** and praising the work of Redemption, achieved by our Lord, Who is symbolized by the candle.[1] The five grains of incense, which the deacon fixes in the candle, in the form of a cross, represent the five Wounds of Jesus Christ.

2. The singing of **twelve Prophecies,** followed by *Orations*, and intermingled with a few *Tracts*, recall to mind the last instructions, given to catechumens, before their baptism.

The Oration, which completes the last Prophecy, is followed by the *procession to the baptismal font*, where takes place the **blessing of the water** to be used for Baptism.

Here, this Sacrament was formerly administered to catechumens, and, nowadays, if there are persons to be baptized, it is proper to confer upon them the Sacrament at this moment.

Whilst the procession returns to the altar, the choir begins the singing of the *Litany of the Saints*—a Litany special to this day, in which all the invocations are duplicated.[2]

On arriving at the altar, the celebrant and his ministers prostrate themselves on the steps, and remain in that position until the choir sing *Peccatores.* They then rise, and

1. The composition of the *Exultet* is ascribed to St. Augustine by the ancient Holy Week books of the Gallic rite. In the text, as it has been adopted by the Roman Liturgy, a curious eulogy of the bee has been suppressed which was inspired by the Georgics of Virgil. MIGNE, P. L. t. 72, col. 270, *Missale gothicum*, and col. 498, *Sacramentarium Gallicanum*. Dom CABROL, *Le livre de la prière antique*, ch. 18 and 24, pp. 337 and 350.

2. *Cfr.* n. 128.

proceed to the sacristy, where they take off their violet vestments, and put on the white.

3. At the **Mass,** there is no *Introit,* and, as of old, the *Kyrie eleison, Christe eleison, Kyrie eleison* of the Litany serve as the *Kyrie* of the Mass. The Introit and *Kyrie eleison* of our modern Masses have replaced the Litany, which was formerly sung during the procession to the *Station.*[1]

The *Alleluia,* chanted three times, after the Epistle, by the celebrant, and repeated by the people, inaugurates the Paschal liturgy.

However, the Acolytes do not carry their candles at the singing of the Gospel, for our Lord has not yet risen. *Credo,* Offertory, and *Agnus Dei* are not said, for they are in opposition to the archaic character of this Office.

The *kiss of peace* is not given.

The last peculiarity is the singing of **Vespers,** reduced to the shortest of Psalms, *Laudate Dominum,* and *Magnificat:* the Postcommunion of the Mass being, at the same time, the Collect of Vespers.

Two *Alleluias* are added to *Ite Missa est,* which will be said with this addition during the whole week.

At the end of **Compline,** *Regina coeli* becomes the antiphon of the season. The same will be recited instead of the *Angelus* during the whole of Paschal time.

III. Paschal Time.

198. Easter Day.—"*The Lord hath truly risen. Alleluia!*" Such is the joyful Invitatory of this "*Feast of Feasts.*"

No hymn is said, because the Paschal office dates from a period before hymns were introduced.

The Antiphon *Haec dies quam fecit Dominus* is sung by the choir, *standing.* It replaces the Hymns, Versicles, and Brief Responses, at all Hours.

1. *Cfr.* n. 67.

After the lengthy ceremonies of Holy Week, Easter grants some respite: the peculiarity of *Matins*, throughout the Octave, consists in having one Nocturn of three Psalms.

At the sprinkling of Holy Water, the Antiphon *Vidi aquam* is sung, instead of *Asperges*.

At Mass, the antiphon *Haec dies* serves as a Gradual; its verse is, every day, borrowed from the Psalm cxvii, *Confitemini Domino*, from which the *Haec dies* itself is taken. Here, the antiphon *Haec dies* being considered a Gradual, the choir remains seated, as usual.

The Sequence *Victimae paschali laudes* is one of the finest specimens of Notkerian Sequences.

From Easter to the Vigil of Pentecost exclusively, *white* is the color of the vestments, at the office of the season.

199. Octave of Easter.—Within the Octave, the *second* and *third* Ferials, (Monday and Tuesday), are doubles of first class. They continue the Paschal festival, which, on the following days, takes the semi-double rite. These semi-double days, by a special privilege, admit of no other commemoration than that of occurring feasts which cannot be transferred.[1]

200. Paschal rite. — 1. The Sunday after Easter is called in Liturgy *Dominica in Albis* (*depositis* understood), that is, the "Sunday on which white garments are put aside;" for it was formerly on that day, that Neophytes laid aside the white garments, which they had worn since the day of their baptism,—Saturday preceding.

This day also marks the end of the privileges peculiar to the Octave of Easter.

At Matins, the three usual Nocturns reappear, and are said as on ordinary Sundays, observing however the peculiarities characterizing the *Paschal rite*.

2. At the **Office,** this rite is characterized as follows:

One *Alleluia* is added to all the Invitatories; to the

1. *Cfr.* n. 111.

Antiphons, which have not one already; and to the Versicles, except those of the *preces*, at Prime and Compline, and those which do not belong to Liturgy proper.[1] It is not added to the verse *Pretiosa* of Prime.

Two *Alleluias* are added to the Brief Responses of all the Hours, and they are repeated instead of the later part of the Response. The verse of the Response of Prime is *Qui surrexisti a mortuis*, except for the Ascension and its Octave, when it is *Qui scandis super sidera.*

At *Matins* of the season (except the Ascension and its Octave) and of the feasts, the three Psalms of each Nocturn are said under one antiphon. This antiphon is simply announced on semi-doubles, as usual.

At *Little Hours* and *Compline*, the hymn terminates with the Paschal doxology, until the Ascension.

No suffrages are said; but they are substituted by a special commemoration of the Cross.

On Ferials, *Gloria Patri* is said at the eighth Response of Matins, and the *Te Deum*, after the last Lesson.

3. At the **Mass,** two *Alleluias* are added to the Introit, one to the Offertory, and one to the Communion, unless these antiphons have already one.

The Gradual is replaced by a double *Alleluia*, the *neums* being sung after the second only.

The second verse is preceded and followed by a single *Alleluia* with the *neums.*

The Preface of Easter is said every day, until the Ascension, unless a special Preface is to be used.

On semi-doubles, the extra-orations, to be added to the Collect of the day, are *Concede nos*, and *Ecclesiae*, or for the Pope.

The four Sundays, following the Sunday *in Albis*, are known as *Sundays after Easter*. These are ordinary Sundays with a special Mass.

Monday, Tuesday, and Wednesday, before Ascension

1. Such is the case for the versicles which might be sung at the Benediction of the Blessed Sacrament; only the versicle *Panem de coelo* admits of *Alleluia.*

Day, are the **Rogation Days.**[1] The Litany of the Saints[2] is said, procession is held, and stational Mass celebrated, to draw down the heavenly blessing on the fruits of the earth. Persons, bound to the recitation of the Office, are likewise bound to recite the Litany on these days. The Litany must not be anticipated.

On Wednesday, *Vigil* of the Ascension, fast is not observed.

201. Ascension Day. — Forty days after Easter—Thursday—is Ascension Day, a double of first class, the *Octave* of which is not privileged. A special doxology closes the hymns, and each psalm of the three Nocturns has an antiphon.

After the Gospel, the Paschal candle is extinguished to indicate that Jesus, the true light, has left the earth. The candle is to be used again, on the eve of Pentecost, for the blessing of the font.

The Sunday within the Octave has a special Mass.

On the Friday after the Octave, commemoration of the Ferial is made, unless the feast occurring on that day is a double of first class.

The *Vigil* of Pentecost is privileged, and fast is to be observed. Its office admits of the commemoration of simplified or simple feasts, even at the ninth Lesson. The Mass has but one Oration, and is preceded, in parochial churches, by the blessing of Baptismal Water, and the Litany of the Saints as on Holy Saturday.

202. Pentecost. — The feast of Pentecost (or *Whit Sunday*), fifty days after Easter, is a Sunday, double of first class, with a privileged Octave.

The first two Ferials are of the same degree as the feast itself; the others are semi-doubles, with commemoration of simplified or simple feasts, but without the historical lesson.

1. "Rogation," from *rogare*, to pray. These days of penance and prayer, inaugurated by St. Mamertus, Bishop of Vienne, in Dauphiné, in 452, began to be observed in Rome under Leo III (800).

2. *Cfr.* n. 128.

This Octave, the privileges of which are like to those of the Easter Octave, has but one Nocturn at Matins.

Each day has its special Mass.

At *Tierce,* the hymn *Veni Creator* is substituted for *Nunc sancte nobis.*

The color of the vestments is *red.*

Wednesday, Friday, and Saturday, within the Octave, are the Ember Days of summer.

Paschal time ends after *None* and the Conventual Mass. At noon, the *Regina coeli* is still recited; the *Angelus* is resumed in the evening.

IV. Time After Pentecost.

203. The *Time after Pentecost* is the period between Pentecost and the first Sunday of Advent.

1. The Octave-day of Pentecost coincides with the feast of the **Holy Trinity;** accordingly the Sunday has the privileges of a Sunday of first class, though the feast of the Trinity is only a double of second class.

At the sprinkling of Holy Water, the antiphon *Asperges* is resumed.

2. On the Thursday after Trinity Sunday, is held the feast of the **Blessed Sacrament**[1] (*Festum Corporis Christi*), a double of first class, with a semi-privileged Octave.[2]

3. Friday, the day after the Octave, is the feast of the **Sacred Heart,** a double of first class, secondary. There are two offices of this feast; but the one marked *pro aliquibus locis* is said only in virtue of an indult. The Second Vespers of *Corpus Christi* are preferred, by privilege, to the first Vespers of the Sacred Heart.

4. The **Sunday** within the Octave of *Corpus Christi* is reckoned as the **second after Pentecost,** and the series continues to the 24th Sunday.

1. This feast was established at Liège in 1246. The office was composed by St. Thomas Aquinas. The Responses are to be remarked; they are taken partly from the Old Testament, and partly from the New.

2. It excludes translations of feasts inferior to doubles of second class.

Between the 23d and the 24th Sunday (the latter being always the next before Advent), the Offices of Sundays, that were omitted after the Epiphany, are to be inserted, as far as possible.[1]

At the Offices of the season, the color of the vestments is *green*.[2]

On and after the third Sunday, the oration and the homily of the third Nocturn are to be looked for, in the Breviary, after the series of the lessons of the first and the second; and, each Sunday, the two Responses of the third Nocturn are to be found after the lessons of the second.

All this because, on and after the next Sunday before the 1st of August, the lessons of the first and second Nocturns are taken from a series peculiar to each month —August, September, October, and November.[3]

OTHER FEASTS OF OUR LORD.

204. Besides the festivals of our Lord, connected with Christmas or Easter, there are others, which are fixed on certain days of the month or of the week.

Such are:

The **Transfiguration,** on the 6th of August, double major primary;

The **Finding of the Cross,** on the 3d of May, double of second class secondary;

The **Exaltation of the Cross,** on the 14th of September, double major secondary;

The feast of the **Precious Blood,** on the first Sunday of July, double of second class secondary.

We have already spoken of the Offices, granted by apostolic indults, in honor of the *Mysteries* and *Instruments* of the **Passion,** celebrated on Tuesdays of Septuagesima,

1. It may happen that the twenty-third is to be anticipated.

2. *Cfr.* n. 43.

3. A simple glance at a Breviary would be more profitable on this point than all explanations.

Sexagesima and Quinquagesima, and on Fridays of Lent. All these offices are doubles major secondary.

To these feasts, the **Dedication of the church,** with its anniversary, is to be added. In virtue of an indult, it may be celebrated on the same day in all the churches of a diocese. This feast is a double of first class, primary for consecrated churches, secondary for the others. It is considered a feast of our Lord,[1] for the material temple is the symbol of the Church, the mystical body of Christ.

In all the Latin Church is celebrated the Dedication of the two mother-churches—the **Basilica of the Saviour** (commonly known as *St. John Lateran*), and the **Basilica of Sts. Peter and Paul** (known as *St. Peter's Church*, or the *Vatican Basilica*); the former, on the 9th of November, the latter, on the 18th of the same month. These feasts are doubles major primary.

1. S. R. C., 3863, III; 3881, I.

CHAPTER II.

Marial Cycle.

205. Feasts of the Cycle.—The *Marial Cycle* (or Cycle of the feasts of Mary) begins on the 8th of December, the feast of the **Immaculate Conception,** a double of first class primary, with an Octave. Nine months later, that is, on the 8th of September of the following civil year, but in the same liturgical year, occurs the feast of the **Nativity** of Our Lady, a double of second class primary, with an Octave.

The **Presentation of Mary in the Temple,** fixed on the 21st of November, is but a double major secondary, doubtless because the commemorated event rests only on a tradition.

The **Espousals of the Blessed Virgin** are celebrated in this country on the 23d of January. They are the object of a double major secondary.

The feast of the **Annunciation,**[1] a double of first class (Decree of Leo XIII, May 27, 1895), primary, is united with the celebration of the anniversary of the Incarnation, on the 25th of March, nine months before Christmas.[2]

1. *Cfr.* n. 189, towards the end.

2. Whenever Good Friday, or Holy Saturday, occurs on the 25th of March, the feast of the Annunciation is transferred, with the Mass *pro populo,* to the Monday after the Octave of Easter. If Annunciation Day falls on another day of Holy Week or during the Octave of Easter, the same translation of the feast is made, but the feriation is not transferred. If the Annunciation falls on Passion Sunday, the feast is transferred to the following day. In any of these cases, if the day, to which the feast is to be transferred, is occupied by a double of first-class primary, the feast is transferred further, and fixed on the first day free from such an obstacle.

The feast of the **Visitation,** double of second class, primary, occurs on the 2d of July, about three months after the Annunciation.[2]

The feast of the **Expectatio partus** is celebrated on the 18th of December, as a double major secondary.

In Christmas time, the memory of the Virgin Mother is intimately united to that of her Son, and of the mysteries of His Divine Childhood.

Accordingly, the official title of the feast, celebrated on the 2d of February, is the **Purification** of the Blessed Virgin, as well as the *Presentation of Jesus* in the Temple.

This feast is a double of second class primary.

The **Seven Dolors** of Mary are commemorated on the Friday in Passion Week, and a remembrance of them is kept alive during the whole of Holy Week.

Likewise, Mary is closely united to her Son in the mystery of His Resurrection (*Regina coeli,* said during Paschal time) and all His glorious mysteries, until the day of her **Assumption,** the anniversary of which is the great feast of Our Lady, a double of first class, primary, celebrated on the 15th of August, and followed by an Octave.

206. Other feasts of Mary.—But the piety of the faithful towards Mary could not be contented with the series of her mysteries.

The Church encourages the worship of Mary by other feasts. Some are universal, such as:

The **Dedication of the Basilica of St. Mary Major,** or "*Our Lady of the Snows,*" on the 5th of August, a double major primary;

The commemoration of signaled benefits or titles of Mary; the Solemnity of the **Rosary,** a double of second class secondary, fixed on the first Sunday of October;—the glorification of her **Holy Name,** the Sunday within the Octave of her Nativity;—Our Lady of **Mount Carmel;**—the second feast of her **Seven Dolors,** on the 3d Sunday of September;—**Our Lady of Mercy** on the 24th

2. Luke i, 36.

of the same month. All these feasts are doubles major secondary.

Certain feasts are celebrated in some places, in virtue of an indult, as doubles major secondary: **Our Lady of Perpetual Help**;—the **Holy Heart of Mary,** on Sunday within the Octave of the Assumption;—on Sundays of October, the Divine **Maternity**; her **Purity**; her **Patronage**;

Her **Miracles**; some of her **Apparitions** or **Manifestations,** etc., etc.

Finally, pious practices and devotions, as the observation of the month of May, called the *Month of Mary;* and the month of October, with the exercises of the Holy Rosary, are enouraged and enriched with indulgences. *De Maria nunquam satis!*

CHAPTER III.

Proper of the Saints or "Sanctoral."

207. Different classes of Saints.—The number of the feasts of Saints has naturally been multiplied during the course of ages, the *Sanctoral* having more and more overrun the Proper of the time.

In this chapter, we shall treat only of feasts signaled by some privilege, grouping them according to their order of dignity.

First of all, the feast of **All Saints,**[1] on the 1st of November, honors the entire Church of Heaven, beginning with the Queen of the Saints, commemorating the angelic Choirs, and all the Orders of Saints, known and unknown. This feast is a double of first class with an Octave. Feriation on this day, is observed all over the Church.

The Church has associated with the remembrance of the Blessed in Heaven, that of the poor souls of Purgatory, so as to show forth the close union of the three churches—triumphant, suffering and militant—and to multiply prayers and suffrages, on the day of the **Commemoration of all the faithful departed** (*All Souls Day*)[2], the 2d of November.

1. Boniface IV (608-615) instituted this feast when he dedicated the Pantheon to Our Lady of Martyrs. It was extended to the Universal Church by Gregory IV in 835.

2. This celebration owes its institution to St. Odilo, Abbot of Cluny, who, in 998, ordered it to be celebrated in all the monasteries of the Order. It was subsequently adopted by the Universal Church. *Cfr.* n. 80 and n. 124.

208. The **Holy Angels** could not be forgotten. The feast of **St. Michael,** a double of second class, commemorates an anniversary, that of the consecration of the Basilica which, in the ninth century, was erected, on Mount Gargano, in his honor, and in honor of all the Angels.[1] The apparition, which, about 493, prompted the erection of that Basilica, is commemorated on the 8th of May as a double major.

The celebration of the feast of **St. Gabriel,** the Angel of the Annunciation, is permitted, in many dioceses, on the 18th of March; as well as the feast of **St. Raphael,** on the 24th of October. The help that the latter furnished to Tobias, exemplifies the care that our own **Guardian Angels** take of us. These are honored on the 2d of October, which is a double major since 1883.

209. St. John the Baptist, the holy Precursor, who was sanctified before his birth on the day of the Visitation, enjoys the privilege of having his nativity celebrated. This feast, which takes place on the 24th of June, is a double of first class, primary.[2] "*And many shall rejoice at his birth.*" (Luke i, 14).

His *Decollation* is commemorated, on the 29th of August, as a double major, secondary.

210. The worship of **St. Joseph** has been developed in later times, chiefly after the tenth century.

His principal feast, on the 19th of March, is a double of first class, with this privilege that, when it falls on the same day as Passion Sunday, it is transferred to the day after; and, if it falls during Holy Week, to the first Wednesday after the Octave of Easter.

St. Joseph was proclaimed, by Pius IX, (1870), the Patron of the Universal Church, and the feast of his **Patronage,** fixed on the third Sunday after Easter, as a double of second class.

1. *Cfr.* the legend in the Breviary, on May 8, Lesson VI.

2. The feasts of St. John the Baptist are found in the most ancient liturgical documents. MIGNE, P. L. t. 72, col. 518-520 (*Bobbio*).

Christian piety has consecrated the month of March to St. Joseph.

211. The **Holy Apostles,** the Pillars of the Church, deserve special honors.

St. Peter and **St. Paul,** not less inseparable in the honors they receive, than in the veneration, in which they are held by the Roman Church, are solemnly celebrated on the 29th of June, the anniversary day of their martyrdom, or rather, according to the liturgical style, the day of their *birth* (*dies natalis*), the death of the Saints being their true *Nativity.*

On the 30th, **St. Paul,** who stands in the second plan in the common celebration, is given a special commemoration, which is a double major, with a remarkable office, taken from his wonderful writings.

Moreover, the Church honors, on the 25th of January, the conversion of the one who was to become the Apostle of the Gentiles. This feast is a double major.

It must be noted that the Church does not celebrate the feast of one, without adding to the office the commemoration of the other.

So it is on the 18th of January, when she glorifies the Chair of St. Peter at Antioch and at Rome—two secondary feasts of the double major rite, as well as the feast of **St. Peter in Chains,** on the 1st of August.

The feasts of the other **Apostles,** whether they are venerated singly or two together, are doubles of second class.

Among them, the feast of **St. John,** the beloved disciple, deserves special notice, as being connected with the solemnities of Christmas.

His martyrdom under Domitian, which infused into the venerable Apostle a new vigor, is celebrated on the 6th of May, under the title *St. John before the Latin Gate,* a double major.

St. Andrew, whose splendid office is all filled with the love of the Cross, is honored on the 30th of November.

St. James the Greater, the brother of St. John, well known as *St. James of Compostella*, has his feast on the 25th of July;

St. Philip and **St. James the Less,** on the 1st of May;

St. Simon and **St. Jude,** on the 28th of October;

St. Thomas, on the 21st of December;

St. Bartholomew, on the 24th of August;

St. Matthew, on the 21st of September.

All of them are mentioned at the *Communicantes* of the Canon of the Mass.

St. Mathias, who took the place of the treacherous Judas, is honored on the 23d of February, and mentioned in the Canon after *Nobis quoque peccatoribus*, with **St. Barnabas,** who is honored as an Apostle on the 11th of June, but with the double major rite only.

The feasts of the two Evangelists not Apostles, **St. Mark** and **St. Luke,** are doubles of second class, the former on the 25th of April, the day of the Great Litany, the latter on the 18th of October.

212. After the Apostles come the **Holy Martyrs,** with, at their head, the **Holy Innocents,** (double of second class with an Octave), and **St. Stepen,** the first Martyr of the New Law; the latter on the 26th, the former on the 28th of December.

In the Litany of the Saints, two other Deacons Martyrs are associated with St. Stephen, the glorious **St. Lawrence** (double of second class with an Octave, on the 10th of August), and **St. Vincent** (22d of January).

The *Communicantes* of the Mass unites to the Sacrifice of our Lord, the remembrance of the martyrdom of the Apostles, and of a certain number of Martyrs. The names of some other famous Martyrs are mentioned after *Nobis quoque peccaotribus.*

During Paschal time the Apostles and Martyrs have the same special office, with the exception of the hymns and psalms. The psalms are taken from the ordinary office, the hymns of one Martyr are those of the *common;* so also those of several Martyrs, with the exception of the

hymn of Vespers replaced by that of Lauds. The hymns of the Office of the Apostles are peculiar to the time.

213. Among **Confessors,** the **Holy Doctors** enjoy special privileges. Though their feasts are only doubles minor, they may be transferred, so as to prevent them from being omitted. It is for the same motive, that Leo XIII raised to the rank of doubles major the feasts of the three patriarchs of the Western monastic life—St. Benedict, St. Dominic and St. Francis of Assisi;[1] and Pius X, that of the Patron Saint of the Propagation of the Faith, St. Francis Xavier.[2]

In the *Common of the Saints*, the office of the Confessors Pontiffs, and that of the Confessors non-Pontiffs, are different.

St. Joachim, the father of the Blessed Virgin, has the privilege of a feast double of second class. This feast is celebrated on the Sunday within the Octave of the Assumption.

St. Martin, Bishop of Tours (316-397), is particularly popular in Europe. He is probably the first Confessor, whose feast was celebrated;[3] and the Sacramentary of Bobbio seems to explain that innovation, when saying: "*Cum sciamus non Martinum martyrio, sed martyrium defuisse Martino.*"[4]

His feast is observed on the 11th of November; his office contains beautiful Antiphons and Responses.

214. The **Holy Virgins** have a *common* Office, with slight modifications however, especially at the hymn of Matins, according to whether they are Martyrs or not.

Some of them, as St. Cecilia, St. Agatha, and St. Agnes, have remarkable proper offices.

Among the feasts of **Holy Women,** that of **St. Ann,** the mother of the Blessed Virgin, is a double of second class.

1. S. R. C., 3581.
2. March 25, 1904.
3. *Paléog. music.* t. v. 103 and 105.
4. "We know that it was not Martin who missed martyrdom, but martyrdom that missed Martin." MIGNE, P. L. t. 72, col. 528.

St. Mary Magdalen was the first to announce to the Apostles the Resurrection of our Lord, wherefore the *Credo* is said at the Mass of her feast.

The *common* office of Holy Women slightly differs from that of Virgins.

215. Besides the Saints honored by the Universal Church, countries, dioceses, and orders, frequently obtain from the Holy See a **"proper"** containing the offices of certain Saints, who are to be particularly honored in these countries, dioceses, and orders, on account of different circumstances—origin, apostleship, patronage, presence of relics,[1] etc.

216. It remains to be noted that the feast of a Saint is celebrated as a double of first class with an octave, in the places of which he is the **Patron,** and in the churches of which he is the **Titular.**

The feasts of secondary Patrons are doubles major.

The offices of the Saints, antiphons, responses, hymns, lessons, etc., really constitute a treasure of spiritual doctrine. By meditating upon them, we increase our desire of imitating the virtues of the Saints, "into whose company, we beseech Thee, O Lord, to admit us, not considering our merit, but graciously pardoning our offences. Through Christ our Lord." *Amen.* (Canon of the Mass.)

1. The clergy of a church which possess an *insign* relic of a canonized Saint, whose name is found in the Martyrology, may recite his office, under double minor rite, with the *Credo* at the Mass. S. R. C., 1853. The decree (S. R. C., 555) gives the required conditions that a relic be *insign.*

CONCLUSION.

217. When about to receive the Body of our Lord, the priest recites the following prayer: "O Lord Jesus Christ, Son of the Living God, Who, by the will of Thy Father, with the co-operation of the Holy Ghost, hast, by Thy death, given life to the world, deliver me, by this Thy most sacred Body and Blood, from all my iniquities, and from all evils, and make me always adhere to Thy Commandments, and never suffer me to be separated from Thee."

This prayer summarizes the entire economy of the Redemption—the *work of the Son*, who, by His death, has vivified the world. This work has its starting point in the *will of the Father*, Who created the world, reformed it under the Old Law, and, thus, prepared the way for the coming of the Son. But the co-operation of the *Holy Spirit* was to complete this work.

The object of Liturgy being to acknowledge and praise this Divine Work, to give thanks to God for it, and to secure for mankind the largest possible share in its spiritual and temporal effects, the entire Liturgy is therefore in the name of the three Divine Persons.

Every *oration* is closed in the name of the Father, and of the Son, and of the Holy Ghost. Even when the "short conclusion" is employed (*Through Christ, our Lord*), the oration is addressed to the Father, through the Son, Who, being the *Christ*,[1] is the *anointed* of the Holy Spirit.

In every liturgical rite, the Father prepares, and the Son performs, the *Action*, which the Holy Spirit completes, confirms, and applies.

1. "Christ," [Χριστός,] means "anointed."

The blessing of objects is generally completed by incensing, and the sprinkling of Holy Water. We have mentioned the symbolism of these incensings and sprinklings.[1]

In the consecration of an altar, the Victim that is to be offered thereon, symbolized by tapers in the form of a cross, burning together with grains of incense, is to be one of agreeable odor to God, since it is to be, as it were, permeated to overflowing by the grace of the Holy Spirit. (*Huius altaris, Domine, holocaustum, Sancti Spiritus tui gratia infusum, in odorem tuae suavitatis ascendat*).

The oil, used for administering Extreme Unction and for the blessing of bells, is blessed on Holy Thursday, at the moment, which we believe to be the end of the *epiclesis*, "that the Holy Spirit may dwell in it;" and the Bishop entreats the Father, in the name of our Lord Jesus Christ, that He send forth His Comforter Spirit upon this oil, that it may become a remedy, for both soul and body.

The Holy Chrism is destined to be a sign of "*adoption* by the Holy Ghost."[2] A thorough study of the Ceremony of its blessing would show, in every detail, how the Unction made with it is intended to signify the plenitude of the gifts of the Holy Ghost.

The Holy Chrism is poured into the Baptismal Water, on Holy Saturday, to symbolize the regeneration "by water and the Holy Spirit,"[3] a symbolism which is completed by the unction, made by the priest, on the head of a newly baptized person, and, especially, by the Sacrament of Confirmation.

Finally, in the blessing of the Oil of Catechumens, the Bishop prays to the Father, that He, through the power of the Holy Spirit, confirm the rudiments of the Faith, intrusted to the weakness of the human mind, and implores His blessing, that the unction, made with this oil, may prepare the soul, for the regeneration, which the action of the Holy Ghost is to bring about.

1. See n. 143.
2. *In adoptionem filiorum per Spiritum Sanctum.*
3. John III, 5.

At the *Hanc igitur* of the Mass of Easter and Pentecost, the priest, alluding to those who have just been baptized, says: "We offer up to Thee this oblation for those whom Thou hast vouchsafed to regenerate by water and the Holy Spirit."[1]

So, the completing influence of the Holy Spirit, in liturgical actions, is the fruit of the prayer which closes them, and is signified by the sprinkling of Holy Water, incensings, and, still more vividly, by the unctions with the Holy Oils.

This liturgical law, as was suggested in the beginning, is nothing else than the application of the great law of the relations between God and mankind to these means of individual sanctification—the Sacraments and the Sacramentals of the Church.

The history of these relations is summarized in a threefold act of God—*Creation*, *Redemption*, *Sanctification*.

By *Creation*, and, after the fall, by His love for men, the Father, to Whom this first act is attributed, *prepared* the world for the Redemption.

The *Redemption* was effected by the Son. But the application of the merits of the Son to individuals, the practical confirmation of the Redemption, in other words, the work of *Sanctification*, is attributed to the Holy Ghost.

The triple act of God in the sanctification of men may therefore be said to consist of—

1. A *preparation*, the work of the Father;
2. An *action*, the proper work of the Son; and
3. A *confirmation*, attributed to the Holy Spirit.

Now, the **Sacrifice** being the first, the most important, and, at the beginning, the only liturgical function, it is naturally to the Sacrifice that this law seems to have been first applied, and, hence, have passed to other functions.

The liturgical narrative of the Lord's Supper presents at first two elements—a *preparation*, by purification and

1 *Hanc igitur oblationem . . . quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto.* This form is found in St. Leo's Sacramentary. MIGNE, P. L. t. 55, col. 40.

illumination, and an *action*, the consecration itself, the end of which is communion.

St. John did not reproduce the recital of the Supper, doubtless because it was universally employed in Christian meetings, and, consequently, well known to all the faithful, when he wrote his Gospel; but, in his relation of the discourses of our Lord after the Supper, and especially in the lofty *Sacerdotal Prayer* (ch. xvii), he develops what we may call the *invocation*, which was, as it were, to render the communion more fruitful.

These three elements of the Sacrifice — *preparation*, *action*, and *invocation* to the Holy Ghost, have become the fundamental elements of the most important among Liturgical Functions—Ordinations, Baptism, Solemn Consecrations, etc., and may be traced, to a certain extent, in those of minor import, as well as in the general organization of the Liturgy of the Catholic Church.

They may therefore serve to draw a *plan*, or, as we have said, a **synthesis,** of both the whole and the details of a *Course of Liturgy*.

Such has been the plan followed in this book.

END.

BIBLIOGRAPHY.

Allen (J. R.), Christian Symbolism in Great Britain and Ireland, 8vo., London, 1887.

Anderson (Joseph), Early Christian Times in Scotland, 8vo., Edinburgh.

Anonymous, The Catholic Church from within, 8vo. London, New York and Bombay, 1903, (3rd edition).

Assemani (J. A.), *Codex liturgicus Ecclesiae universae*, 13 vols., 4to., Rome, 1749.

Baart (Rev. Peter A.), The Roman Court, 8vo. New York and Cincinnati, 1895.

Barbier de Montault (Mgr.), Traité de la construction et de l'ameublement des églises, 2 vols., 8vo. Paris, *s. d.*

Barbier de Montault (Mgr.) Le costume et les usages ecclésiastiques selon la tradition romaine, 8vo. 2 vols. Paris, *s. d.*

Bas (Giulio), Le rythme grégorien, 18mo. Rome, 1906.

Battandier (Mgr. Albert), Annuaire pontifical, (yearly) Paris.

Batiffol (Mgr. Pierre), Histoire du bréviaire, 12mo. Paris, 1895.

Batiffol (Mgr. Pierre), Etudes d'histoire et de théologie positive, 2 vols., 12mo. Paris, 1904, 1905.

Bäumer (Dom Suitbert, O. S. B.), Geschichte des Breviers, Freiburg, 1895; (French translation by Dom Réginald Biron, O. S. B., 2 vols., 8vo. Paris, 1905).

Bernard, S. S., Le Pontifical romain: Explication historique, littérale et mystique, 2 vols., 12mo., Paris, 1902.

Bona (Cardinal), *De Sacrificio Missae*, 24to., Paris, 1865. (Translated into English by Rt. Rev. Abbott Cummins, O. S. B., as:

Bona (Cardinal), The Holy Sacrifice of the Mass, 32mo., London and St. Louis, 1903.

Bona (Cardinal), *De Rebus liturgicis*, 4 vols., fo., Turin, 1747-55.

Brightman, (F. E.), Eastern Liturgies, 8vo. Oxford, 1896.

Butler, (Dr. Alban), The moveable Feasts, Fasts, etc., 8vo. New York, 1836.

Cabrol (Dom Ferdinand, O. S. B.), Le livre de la prière antique, Paris.

Cabrol (Dom Ferdinand, O. S. B.), editor of the Dictionnaire d'Archéologie et de Liturgie, 4to. Paris, 1903.

Cabrol and Leclercq, (O. S. B.), *Monumenta ecclesiae liturgical*, 2 vols. published, I and V. 4to. Paris, 1902, 1904.

Cagin (Dom Paul), Un mot sur l'Antiphonale romanum, Solesmes, 1890.

Caron, S.S. Les cérémonies de la messe basse, 12mo. Paris, (15th edition).

Catalani *Pontificale Romanum*, 3 vols., 4to. Paris, 1801.

Catalani, *Caeremoniale episcoporum*, 2 vols., folio. Rome, 1744.

Cavalieri, *Opera Liturgica*, folio, Bassano, 1778.

Charon (Cyrille), Les saintes et divines liturgies de nos saints Pères, Jean Chrysostome, Basile le Grand, Grégoire le Grand, en usage dans l'Eglise grecque catholique, 12mo. Paris, 1904.

Cheneau, S.S. (Rev. A. M.), Explanation of the Catholic Liturgy for the Laity, 32mo., Baltimore, John Murphy Co., 1907 (3d edition).

Chevalier (Canon Ulysse), *Repertorium hymnologicum*, 2 vols., 8vo., Brussels, 1892.

Chevalier (Canon Ulysse), L'Hymnologie dans l'Office divin, 8vo. Paris, 1894.

Clugnet (Léon), Dictionnaire Grec-Français des noms liturgiques en usage dans l'Eglise Grecque., 8 vols., Paris, 1895.

Cochem. Explanation of the Holy Sacrifice of the Mass, (a new edition with a Preface by the Rt. Rev. Bp. Maes, of Covington, Ky.), 8vo., New York, 1896.

Cochin, Instructions on the Prayers and Ceremonies of the Holy Sacrifice of the Mass, (Translation by Walter), 12mo., Baltimore, *s. d.*

Collet, Traité des saints mystères, 12mo., Paris, 1838.

Daniel (H. A.) *Codex liturgicus ecclesiae universalis*. 4 vols., 8vo., Leipzig, 1847-1853.

Desloge, Etudes sur la signification des choses liturgiques, 8vo., Paris, 1907.

Didron, Iconographie chrétienne, 2 vols., 8vo., Paris, 1843 (English edition, London, 1886).

Dubarat (Abbé V.), *Le Missel de Bayonne de* 1543 . . . 4to., Paris, 1901.

Duchesne (Mgr. Louis), *Liber Pontificalis*, 2 vols., fo., Paris, 1886-92.

Duchesne (Mgr. Louis), Les origines du culte chrétien, 8vo., Paris, 1903; translated into English by M. L. McLure, as:

Duchesne (Mgr. Louis), Christian Worship, 8vo., London and New York, 1903.

Duffield (S. W.) Latin Hymn-writers and their Hymns, 8vo., New York, 1889.

Durandus (*Guillelmus, Episcopus Mimatensis*), *Rationale divinorum officiorum*, 8vo., Lyons, 1612.

Dutilliet (Abbé), Petit Catéchisme liturgique, Paris, 1900.

England (Rt. Rev. John, Bp. of Charleston), Explanation of the construction, furniture and ornaments of a church, . . . and of the nature and ceremonies of the Mass, 12mo., Baltimore, Md., 1834.

In the same volume:

England (Rt. Rev. John, Bp. of Charleston), Explanation of the ceremonies of the Holy Week in the chapels of the Vatican, and of those of Easter Sunday in the Church of St. Peter.

ENGLAND (Rt. Rev. John, Bp. of Charleston). The Roman Missal, translated into the English language for the use of the Laity, 18vo., New York, 1822.

ESCOFFIER, S. J., Calendrier perpétuel développe sous forme de calendrier ordinaire, 8vo., Paris, 1880.

FALISE, (Abbé), Cérémonial romain, 80, Paris, 1865.

FELTOE (Charles Lett). *Sacramentarium Leonianum*, 8vo., Cambridge, 1900.

FFOULKES (Edmund S.), Primitive Consecration of the Eucharistic Oblatiton, 8vo., London, 1868.

GARNSEY (George O.), The American Glossary of Architectural Terms, 4to., Chicago, Ill.

GASTOUÉ (Amédée), Les Origines du chant romain, 8vo.,

GASTOUÉ (Amédée), Noël, 12mo., Paris, 1906.

GASTOUÉ (Amédée), Les Origines du chant romain, 8 vols., Paris, 1907.

GAUTIER (Léon), *La poésie religieuse dans les cloitres des IXe-XIe siècles*, 8 vo., Paris, 1887.

GAUTIER (Léon), Le poésie liturgique au Moyen-Age, 8vo., Paris, 1886.

GAVANTUS (Bartholomew), *Thesaurus sacrorum rituum*, 4 vols., 4to., Rome, 1736-38.

GERAMB (Baron), Visit to Rome, 12mo., Philadelphia, Pa., 1840.

GEWAERT (F. A.), Les Origines du chant liturgique de l'Eglise latine, 8vo., Paris, 1890.

GEWAERT (F. A.), Le mélopée antique dans le chant de le chant de l'Eglise latine, 8vo., Paris, 1895.

GRANCOLAS (Charles), Heortologia, folio, Paris, 1657.

GUÉRANGER (Dom Prosper, O. S. B.), The liturgical Year (translation from the French), 15 vols., 12mo, Dublin, 1879.

GUÉRANGER (Dom Prosper, O. S. B.), Institutions liturgiques, 4 vols., 8vo., Paris.

KENRICK (Archbp.), Form of the Consecration of a Bishop, 18mo., Baltimore (John Murphy Co.), 1866.

HEAGY, see LEVAVASSEUR.

HERDT (J. B. de), *Sacrae liturgiae praxis,* 3 vols., 8vo., Louvaine, 1904.

J. JULIAN, A Dictionary of Hymnology, 8vo., London, 1892.

KENRICK (Archbp.), A Treatise on Baptism, also a Treatise on Confirmation, 8vo., Baltimore, 1852.

KRAUS (Dr. F. X.), Real-Encyklopädie des christlichen Alterthümer; Freiburg-im-Brisgau, 1882-1886, 2 vols., 8vo.

LAMBING (Rev. A. A.), The Sacramentals of the Holy Catholic Church, 8vo., New York, 1892.

LE BRUN, Explication des prières et des cérémonies de la messe, 4 vols., 8 vo., Paris, 1726.

LECLERCQ (Dom Henry, O. S. B.), see CABROL and LECLERCQ.

LEROSEY, Manuel liturgique, 4 vols., 12vo., Paris, 1890.

LEROSEY, Abrégé du Manuel liturgique, (Revised by A. VIGOUREL), 8vo., Paris, 1902.

LEVAVASSEUR, Cérémonial selon le rite romain (Revised by HEAGY), 2 vols., 12mo., Paris, 1902.

LEVAVASSEUR, Les fonctions pontificales selon le rit romain, (Revised by HEAGY), 2 vols., 12o, Paris, 1904.

LOWRIE (Walter), Monuments of the Early Church, 8vo., London, 1901.

MABILLON, O. S. B. (Dom J.), *De Liturgia Gallicana libri tres,* 4to., Paris, 1729.

MCCALLEN (Rev. James A., S. S.), Sanctuary Boys' illustrated Manual, 8vo., Baltimore, Md., (John Murphy Co.), 1881.

MARRIOTT, *Vestiarium christianum,* 8vo., London, 1868.

MARTENE, O. S. B. (Dom E.), *De antiquis Ecclesiae Ritibus,* 4 vols., fo., Antwerp, 1736.

MARTINUCCI (Mgr. Pio), *Manuale sacrarum caeremoniarum,* 6 vols., 8vo., Rome.

MASKEL, The ancient Liturgy of the Church of England, 8vo., Oxford, 1882.

MIGNE'S *Patrologia latina,* Tomes. 20, 55, 71, 72, 74, 78, 85, 101, 125.

MURATORI. *Liturgia romana vetus*. 2 vols., fo. Venice, 1748.

O'CALLAGHAN, The Sacred Ceremonies of Low Mass, 12mo., New York, 1905.

O'KANE, On the Rubrics. 12mo., New York. 1872.

OMMANEY (G. D. W.). A critical Dissertation on the Athanasian Creed. 8vo., Oxford. 1897.

PALMER. *Origines liturgicae*. or Antiquity of the English Ritual, 2 vols., 8vo., Oxford, 1839.

PIENTINIS (Benedictus de). *Liber de expositione vel declaratione Missae*. Sarragossa. fo. 1478.

PIPER (Ferdinand). *Mythologie und Symbolik der christlichen Kunst*. 2 vols., 8vo., Weimar. 1847.

POPE (Thomas. Canon). Holy Week in the Vatican. 12mo., Dublin, 1874.

QUARITCH. A short Sketch of liturgical History and Literature. 8vo., London, 1887.

RENAUDOT (Eusebius). *Liturgiarum orientalium collectio*, 2 vols., 4to., Paris, 1715-16.

ROCK (Dr.). Hierurgia or The Holy Sacrifice of the Mass. (Revised and re-edited by W. H. J. WEALE). 2 vols., 8vo., London, 1900.

ROMANOFF (H. C.). Sketches of the Rites and Customs of the Greco-Russian Church. 8o. London and New York, 1869.

ROSENGARTEN. A Handbook of Architectural Styles. (Translated from the German). 8vo., New York. 1901.

RULE (Martin). The Missal of St. Augustine's Abbey, Canterbury. 8vo., Cambridge, 1900.

SCHULTZE. Archäologie der altchristlichen Kunst. 8vo., Munich, 1895.

STAPPEN (J. F. Van Der). *Sacra Liturgia*. 5 vols., 8vo., Mechlin, 1904.

STOKES (Margaret). Early Christian Art in Ireland. 8vo., London. 1888.

SWAINSON (C. A.). The Greek Liturgies. 8vo., London, 1900.

TETAMO, *Diarium liturgico-theologico-morale,* 4 vols., Rome, 1894.

THURSTON (Rev. Herbert, S. J.), Lent and Holy Week, 12mo., London, New York and Bombay, 1904.

VAUGHAN (C. J.), Twelve Discourses on Subjects connected with the Liturgy and Worship of the Church of England, 8vo., London, 1902.

VELGHE, S.S. C.C., Cours élémentaire de liturgie sacrée, 12mo., Paris, 1902.

VERT (Dom Claude de), Explication simple, littérale et historique des cérémonies de l'Eglise, 4 vols., 8vo., Paris, 1697, 1698, 1709.

VICTOR of APPELTERN, O. S. F. C., *Manuale liturgicum,* 2 vols., 8vo., Mechlin, 1901.

VIGOUREL (Adrien, S.S.), See LEROSEY.

WAGNER (Dr. Pierre) Origine et développement du chant liturgique jusqu'à la fin du Moyen-Age, 8vo., Tournai, 1904.

WAPELHORST (Innocentius, O. S. F.), *Compendium sacrae liturgiae iuxta ritum romanum,* 8vo., New York, Cincinnati, Chicago, Einsiedeln, 1889.

WARREN (F. E.), The Liturgy and Ritual of the Celtic Church, 8vo., Oxford, 1881.

WEALE (W. H. J.), *Bibliotheca liturgica,* 8vo., London, 1886.

WEALE (W. H. J.), See Dr. ROCK.

WILPERT (Mgr.), Die Gewändung der Christen in den ersten Jahrhunderten, Cologne (Köln), 1898.

WILPERT (Mgr.), Un Capitolo di storia del vestiario, 2 vols., fo., Rome, 1899.

WILSON (H. A.), The Gelasian Sacramentary, 8vo., Oxford, 1904.

WILSON (H. A.), A classified Index to the Leonine, Gelasian and Gregorian Sacramentaries, 8vo., Cambridge, 1900.

APPENDIX.

Referring to Page 125.

Catalogue of Primary and Secondary Feasts.

PRIMARY FEASTS BELONGING TO THE CALENDAR OF THE UNIVERSAL CHURCH.

I. *Doubles of First Class.*

Christmas; Epiphany; Easter; Ascension; Pentecost; Corpus Christi; Immaculate Conception; Annunciation; Assumption; Nativity of St. John the Baptist; St. Joseph; Sts. Peter and Paul; All Saints' Day; Dedication of the church; Patron Saint of the place or Titular of the church; Principal Patron of the Country or Diocese.

II. *Doubles of Second Class.*

Circumcision; Trinity; Purification; Visitation; Nativity of the B. V. M.; Dedication of St. Michael's Basilica; Principal Feasts of the Apostles and Evangelists; St. Stephen; Holy Innocents; St. Lawrence; St. Ann; St. Joachim.

III. *Doubles Major.*

Transfiguration; Dedication of St. John Lateran (Basilica of the Saviour); Dedication of Our Lady of the Snows; Holy Guardian Angels; Dedication of the Basilicas of Sts. Peter and Paul; St. Barnabas; St. Benedict; St. Dominic; St. Francis of Assisi; Feasts of secondary Patrons.

IV. *Doubles and Semi-Doubles.*

The principal feast of every Saint, and the Octave-day of every primary feast. (S. R. C. 3886.)

A decree (S. R. C., March 4, 1901, *ad* 4) declares that wherever an Indult permits the Anniversary of the Dedication of Churches to be celebrated on the same day for all the diocese, this feast is primary only for Consecrated Churches.

PRIMARY FEASTS FOR CERTAIN PLACES.

St. Gabriel the Archangel; St. Raphael; the principal feast of every Saint; the Commemoration of the Saints whose Relics are preserved in the churches of the diocese.

SECONDARY FEASTS BELONGING TO THE CALENDAR OF THE UNIVERSAL CHURCH.

I. *Doubles of First Class.*

Feast of the Sacred Heart of Jesus; Dedication (or its anniversary) of a church other than the proper church.

II. *Doubles of Second Class.*

Holy Name of Jesus; Finding of the Cross; Precious Blood; Holy Rosary, Patronage of St. Joseph.

III. *Doubles Major.*

Exaltation of the Cross; the two feasts of the Seven Dolors; Our Lady of Mount Carmel; Holy Name of Mary; Our Lady of Mercy; Presentation of the B. V. M.; Apparition of St. Michael; Decollation of St. John the Baptist; Chair of St. Peter at Rome and at Antioch; St. Peter in Chains; Conversion and Commemoration of St. Paul; St. John before the Latin Gate.

SECONDARY FEASTS FOR CERTAIN PLACES.

Offices of the Mysteries and Instruments of the Passion; The Holy Redeemer; The Holy Family; Most Holy Heart of Mary; Espousals, Maternity, Purity, Patronage of the B. V. M.; Translation of the Holy House of Loretto; Expectatio partus; Miracles of Our Lady; Apparition of Our Lady of Lourdes; Miraculous Medal; Commemoration of all Holy Sovereign Pontiffs; etc., etc.

Also all other particular feasts of Our Lord or Our Lady under any special title, and other feasts of Saints (Finding of their Bodies, Translation of their Relics, Ordination, etc.)

Finally, the days within the octave of a primary feast, and the votive offices.

Remark.—If a feast, reckoned here as secondary, is the principal patronal feast of the place or the Titular of the church, the same becomes primary in this place and church.

ALPHABETICAL INDEX.

ABBOT, his insignia..... 57
Benediction of an.....192
ABLUTION (Vase for)..... 39
ABLUTIONS at Mass.....147
ABSOLUTION of sins.....172
ABSOLUTION at Nocturns..137
ABSOLUTION of the Dead..147
ACCIDENTS at Mass..... 94
ACOLYTE 49
ACTION of the Mass 88
in any rite 11
Liturgical actions in ceremonies 64
ADMINISTRATION of Sacraments 156
ADULTS (Baptism of).....168
ADVENT 195
AGE of the Moon.....71, 72
Agnus Dei 92
ALB 54
Alleluia 203
ALL SAINTS DAY 119, 222
ALL SOULS DAY 119, 222
ALPHABETS at consecration of Churches..... 26
ALTAR, 32; fixed, 33; portable, 34; consecration, 34; privileged, 103.
AMBO 28
AMICE 53
Anamnesis 88
Anaphora 10
ANGELS (Feasts of).....223
Angelus, note 5, 23..... 22
ANNIVERSARY Mass.....103
ANNUNCIATION (Feast of) 202, 219
its translation—note 1..127
ANTIPHON 114
ANTIPHON O 196
ANTIPENDIUM 45
APOSTLES (Feasts of)....224
ARCHITECTURE (Styles of. 19
ASCENSION 119, 215
its Vigil 215
ASHES 203
ASH-WEDNESDAY 119, 203
Asperges 28
ASSUMPTION 220
ATTITUDES 62
of the Celebrant at Low Mass 104
at High Mass 107
of the faithful 106
of the server at Low Mass 105

BALDACHIN 45
BANNS for marriage.....190
BAPTISM 158
General Rubrics 158
Infant Baptism 162
of a number together...167
of Adults 168
BAPTISTERY 27, 161
BASE of the Altar..... 33
BELLS 22, 44
BENEDICTION of the B. Sacrament 150
Benedictus 139
BENCH 40
BIRRETTA 51, 52, 64
Wearing the Biretta.... 64
BISHOP 49
His Consecration 188
Mass of a Bishop 110
Mass in presence of a Bishop 110

Bishop's House 61
Blessing:
at Mass 93
of Bells 23
of Water 28
of the corner-stone 24
of a Church 25
of vestments 52
at Prime 140
at Compline 143
before the Lessons, 123, 137
of a Graveyard 148
of a Bishop 110
Various Blessings or Benedictions 149
Boat 44
Books (Liturgical) ...15, 29
Bows 63
Bread for the Sacrifice... 41
Oblation of the Bread.. 86
Breaking 91
Breviary 15
Its origin 11
What it is 15
Its contents 134
Burse 47
Calendar 66
Perpetual 68
Candle (Paschal) 38, 211
Candles 37
Canon of the Mass..... 10
Canon of the Bishop ..39, 88
Canopy to be borne over the Blessed Sacrament. 57
over the Altar 39
over the Tabernacle 45
Canticles 142
Capitulum 115
Cappa Magna.....51, 56
Cardinals 49
Cards of the Altar..... 39
Carpets 46
Cases in the Sacristy..... 61
Cassock or Soutane 50
Catalogue of Feasts.....232
Catechumenate 163
Catechumens 162
Their Baptism 162
Mass of the 76
See "fore-mass" 76
Celebrant:
At Low Mass 104
At *"Missa cantata"*....106
At Solemn Mass 107
Cemetery 61
Blessing of a 148
Censer 44
Ceremonial of Bishops ... 15
Ceremonies 62
General 64
Master of 107
Ceremonies to be supplied in Baptism 167
Chairs 29
Chalice 41
Its cloths 46
Chant of orations—note 3 84
(Gregorian) 30
at Mass ..106, 107, 110, 111
Chapels 21
Chapters:
They have Conventual Mass 112
They sing the Office....114
Character of a Feast.....124
Chasuble 55
Children (Funerals of)..147
Choir 30, 107
Parts of the Mass chanted by the Choir 107
Chrism (holy) 43
At Baptism 161
At Confirmation 170
At Consecration of Bishops 189
Christmas.....118, 199
Church triumphant ..88, 90
suffering 90
Militant 88, 90
Church, a place for worship 17
Its Different parts..... 18
Different churches 23
Sanctification of churches 24

CIBORIUM (Sacred Vessel) 42
Ciborium (Canopy above the Altar) 39
CINCTURE 54
CIRCUMCISION 199
CLAPPER 45
CLEMENTINE Instruction.. 16
CLERGY 7, 48
CLOCK 22
CLOTHS of the Altar..... 45
of the Credence-Table.. 45
Of Sacred Vessels 46
COCK (WEATHER) 22
COLLECT 84
COLORS of the Cassock.... 50
COLORS of the Vestments.. 52
COMMEMORATIONS 132
Order of 132
Not to be repeated 133
COMMENDATION of the Soul 144, 181
Communicantes 88
COMMON of the Saints.... 97
COMMUNION 5
A part of the Sacrifice 5, 9
Its effects 174, 175
At Mass 175
Outside the Mass 176
As the *Viaticum* 177
"*Communio*," an antiphon said after Communion.. 92
COMMUNION-CLOTH 46
COMPLINE 117, 142
CONCEPTION (Immaculate) 219
CONCLUSION 228
Of Orations—note 3.... 84
Of the Mass 91
Of the Hours 136
Of the Book 228
CONCURRENCE 120, 130
Its rules 131
CONFESSIONAL 28
CONFESSOR 171
CONFIRMATION 169
Confiteor:
At Mass 104
At Prime 140
At Compline 142
When receiving the Sacrament of Penance ..172
Before receiving Communion 176
CONGREGATION of Rites.... 16
Conopoeus 45
CONSECRATION, *at*
Mass 9, 55, 87, 89
Of a Church 25
Of a Bishop 188
Different Consecrations.192
COPE 56
CORD or Girdle, or cincture 54
CORNER-STONE (Laying of the) 24
CORPORAL 47
Corpus Christi (Feast of).119
COTTA 51
COVER of the Ciborium... 47
CREDENCE-TABLE 40
Credo 85
CROSIER 58
CROSS, at the summit of steeples 22
Near the Preacher 28
Upon the Altar 37
Pectoral Cross 57
Archiepiscopal Cross ... 59
Cross of the Sacristy .. 61
Processional Cross 145
CRUETS 44
CYCLE of the Feasts of O. L. 194
Marial Cycle 120, 219
Cycle of Meton 71
DALMATIC of the Deacon.. 55
Of the Bishop 55
DAY:
Sanctified 115
Free for translation 128, 143
Birth-day of Saints 127
Assigned 128
DEACON 49

DEACONSHIP 184
DEAD (Masses for the)...101
Privileged Masses 102
Low Masses 103, 105
Incensing at Requiem Mass 108
DEAD (Office of the) 143
DEPARTED (Commemoration of all the faithful) 101, 119, 222
DEDICATION 25
Dedication of the Church, 218
DEGREES of Feasts 120
Dies Irae 101
Different Classes of Saints 222
DIGNITY of a feast.....124
DIURNAL 15
DOCTORS (Feasts of Holy) 226
DOLORS (Seven)..129, 206, 220
DOMINICAL LETTER 69
Dominus vobiscum 85
DOUBLES 121
Parts of a double Office 121
Different doubles ..121, 122
DOXOLOGY 137
DRESS (Clerical) 50
EAGLE 31
EASTER.....70, 118, 212
How to determine its date 70
EFFUSION (Baptism by)..159
ELECT (Bishop-).....188
ELECTRICITY 38
ELEMENTS of Liturgy 6, 7, 15
Of Ceremonies 11, 62
ELEVATION 89
EMBER-DAYS 120
EPACT 71
EPICLESIS (Invocation to the Holy Ghost)....10, 89
EPIPHANY 118, 200
Its Octave 201
Time after Epiphany...201
EPISTLE 85
ESPOUSALS of the B. Virgin and St. Joseph..201, 219
EUCHARIST ..4, 9, 14, 154, 173
As a Sacrament 173
EUCHOLOGY of the Father. 87
Of the Son 88
Of the Holy Spirit 89
EWER 44
EXALTATION of the Cross..217
EXORCISMS preparatory to Baptism 163
EXORCIST 49
EXPECTATIO PARTUS 220
EXPOSITION OF THE B. SACRAMENT 149
Of Relics 153
EXTENSION of a Feast 125
EXTREME UNCTION 179
EYES (Raising of) 10, 63
FAITHFUL at Low Mass ..106
FALDA 59
FALDSTOOL 40
FAN 60
FANON 59
FAST (Eucharistical) 173
Of Lent 203, 204
Of Ember Days 120
FEASTS 68
Fixed 68
Movable 69
Transferred 127
FERIATION 127, 219
FERIALS 119
FERMENTUM 91
FERULA 60
FINDING OF THE CROSS (feast of the) 217
FINGER-TOWEL 46
FLABELLUM 60
FONT (Baptismal) 27, 161
Blessing of the Font 160, 211, 215
FONT (Holy Water) 28
"FORE-MASS" 76, 82
FORM (See each Sacrament)
FORTY HOURS 149
FOUNTAIN in the Sacristy. 61
FRACTION 9
FRIDAY (Good) 119, 209
FUNCTIONS (Liturgical). 4, 7
FUNERALS 146
FURNISHINGS of the Church 27

GARMENT (White) 162,166
GAS 38
GENUFLECTIONS—note 7 .. 63
Of the Deacon and Subdeacon 108
Gloria in excelsis 83, 97
Gloria, laus 206
GLOVES of the Bishop..... 57
GOD-FATHER:
Baptism 165
Confirmation 170
GOLDEN NUMBER 71
GOOD FRIDAY 119, 209
GOSPEL 85
Last Gospel 93
GOSPEL-BOOK 93
GRADUAL 15, 85
GRADUAL PSALMS 144
GREGORIAN CHANT 30
GREGORIAN WATER 26, 35
GREMIAL 58
HABIT (Choir) 51
HAND-CANDLESTICK 58
HANDS (Imposition of) 170, 185, 186, 189
HANDS Washed before Mass 61
HIERARCHY 48
HOLY WEEK 119, 206
HOSTS 95
HOURS of the Office 115
HUMERAL VEIL..... 56
HYMNS 114, 137
HYMNS OF VESPERS 117
IMAGES 29
IMMERSION (Baptism by).159
INCENSE 44
INCENSING 44, 107, 155
Meaning 44
At Solemn Mass 87, 107
At Mass for the Dead..108
IMMACULATE CONCEPTION (Feast of) 219
INCLINATIONS 63
INDULGENCE *in Articulo mortis* 181
INFANT BAPTISM 162
INFUSION (Baptism by)..159
INSIGNIA-BEARERS 110
INSTRUCTION:
At Mass 85
At the Office 115
INSUFFLATION 162, 163
INTENTION 94
INTERRUPTION of an Hour.117
INTROIT 83
INVERSION of Hours 117
INVITATORY 136, 137
INVOCATION 25, 89, 231
Ite, Missa est 93
ITINERARY 134,144
JESUS (Holy Name of 181, 201
JOACHIM (St.) 226
JOHN THE BAPTIST (St.) 126, 223
JOHN the Evangelist (St.) 224
JOSEPH (St.) ..126, 201, 226
KISS OF PEACE..... 92
KYRIALE 15
Kyrie eleison 26, 83
LAMP 39
LAUDS 139
Lavabo 46, 87
LECTERN 31, 40
LECTOR 48
LENT 119, 203
LESSONS—note 1.....115
LETTER (Dominical) 69
LINENS 45, 46, 47
LITANY of the Saints.....25, 26, 83, 144
At Ordinations 184, 188
For Commendation of the Soul 144
LITTLE HOURS 117, 139
LITURGY, What it is 1
Its Development 2
Perfect Liturgy 3
LUNULA 43
MAGDALEN (St. Mary) 227
Magnificat 142
MANIPLE 54
MANTELLETTA 51
MARK (St.) 225
MARTYROLOGY 16, 120
MARTYRS 225

Mass 75, 77
A liturgical Function .. 4
Nucleus of the Mass.... 9
History of the Mass.... 75
Eastern Masses 96
Western Masses 96
Modern Mass 81
Plan of the Mass 81
Preparation for Mass... 82
Celebration of the Mass.86
Low Mass 103, 104, 105
Different Masses 104
Changeable Parts 97
What Mass to be said:
in propria ecclesia? 98, 99
in another church? ... 99
Votive Masses 98
Their object 98
When may they be said? 98
Private 99
Solemn 100
Privileged 100, 102
Of a transferred solemnity 100
Of the Sacred Heart.100
Masses for the Dead (Requiem) ...101, 103
Their peculiarities ...105
Solemn Mass 108
Missa cantata, Chanted Mass 106
Mass before the B. Sacrament exposed 109
Pontifical Mass 110, 208
Mass in presence of the Bishop 110
Private Mass 111
Public Mass 111
Parochial Mass 111
Conventual Mass 112
Missa pro populo—note 1 127
Presanctified (Mass of).210
Master of Ceremonies...107
Matins 117
Matrimony (Sacrament of) 190
Matter 94
Maundy-Thursday 208
Meals (Prayers before and after) 144
Memento 88, 90
Memoriale Rituum 16
Meton's Cycle 71
Minor Orders 48, 49, 183
Missal 15, 97
Mitre 57
Month 66
Moon (Age of the) 72
Movements 63
Mozzetta 51
Munda Cor Meum 85
Music 30
Palestrinian Music 31
Name given to Catechumens 163
Name (Holy) of Jesus 181, 201
Name (Holy) of Mary 126, 220
Neomenies (New Moons). 71
Nobis quoque peccatoribus 90
Nocturnal 15
Nocturns 137, 138
None 115, 141
Number (Golden) 71
Nunc dimittis 142
Nuptial Mass 100, 191
O (Antiphons) 196
Oblation or Offering...9, 86
Obligation of a feast....125
Obligation of rules and Rubrics 6, 62
of the Office 116, 117
Occurrence 120, 125
Octavary 15
Octave:
Rite of the Octave-Day 121, 126
Days within an Octave.122
Occurrence of Octaves..127
Office:
A liturgical function .. 5
Nature of the Office 113
Elements of the Office..114
Organization 115
History 115, 116
Obligation 116, 117

Votive Office is semi-double 122
Yields to any semi-double feast 127
Office of the Dead.....143
Little Office of the B. Virgin 143
OFFERING 86
OFFERINGS 108
OFFERTORY—note 2..... 86
OILS (Holy). 43, 156, 161, 229
OIL-STOCKS 43
OMBRELLINO 57, 177
OMISSION of an Office 130
ORATIONS, 10—At Mass... 84
Orate fratres 87
ORDINARY of the Mass..... 97
"ORDINARY" (The Bishop of the Diocese) 58
ORDO 16
ORDERS (Holy) ...48, 120, 181
Tonsure 48, 182
Porter 48, 183
Lector 48, 183
Exorcist 49, 183
Acolyte 49, 183
Subdeaconship 49, 184
Deaconship 49, 184
Priesthood 49, 186
Episcopate 49, 188
ORGAN 31, 107
Parts played by the.....107
OSTENSORIUM 43, 47
PALESTRINIAN Polyphony.. 31
PALL 46
PALLIUM 58
PALM-SUNDAY ..119, 146, 206
PAROCHIAL MASS 111
PASCHAL RITE 213
PASCHAL TIME 212
PASCHAL CANDLE 38, 211
PASSION of O. L. (Recital of the) 207
PASSION SUNDAY 205
PASSION TIME 205
PATEN 41
Pater noster 91, 135, 147
PATRON 126
PAUL (St.) 126
PAX 44
PENANCE (Sacrament of) 170, 195
PENITENTIAL PSALMS.....144
PENTECOST 89, 119, 215
Its Vigil 215
Time after 216
PETER (St.) 126
PEWS 29
PISCINA 61, 95
PLAIN-CHANT 30
PLAN of the Course of Liturgy 7
PLUVIALE 56
POLYPHONY 31
PONTIFICAL 15
PONTIFICALS 57
POPE 49
PORTER 48
POSTCOMMUNION 92
PRACTICES (Pious) 112
Praeconium Paschale 211
PRAISE (Divine) 30, 114
PRAYERS 10, 84
PRAYER (The Lord's) 91, 135, 147
Preces feriales, ..139, 140, 142
PRECIOUS BLOOD, ..95, 129, 217
PREFACE of the Mass..... 87
PREPARATION:
For Mass 27
In Each Hour 135
For Sacraments 156
PRESBYTERY, House of the Clergy 61
PRESENCE of a Bishop 110
PRESENTATION of Jesus....201
Of Mary 219
Of Instruments (See *Orders*).
PRIEST 49
At Low Mass 104
(See *Celebrant*).
(See *each Sacrament*).
Ordination 49
PRIESTHOOD 49
PRIMARY FEAST 124

PRIME 140
Pro aliquibus locis 134
PROCESSION 145
What it is 145
Sunday Procession 61
Procession Order 145
Different Processions ...145
Procession of the B. Sacrament ..145, 146, 150
PROCESSIONAL CROSS 145
PROPER OF THE TIME.....194
PROPER OF THE SAINTS, 97, 222
PROPER OF THE *Diocese*, etc. 16
PROSE (See Sequence) 85
PROVISIONS (Liturgical) .. 6
PSALMS:
Gradual 144
Penitential 144
PULPIT 28
PURIFICATION at Mass.... 82
Feast of the Purification of the B. V. M. ..201, 220
PURIFICATOR 46
PYX 42
Quasimodo Sunday 213
RAILING (Communion) 40, 46
RECORDS, or Registers, (Parochial) 157
REFORMATION (Gregorian). 68
RELICS:
For the consecration of a church 26
For the consecration of an Altar 34
Incensing of the Relics 44
Relics of the True Cross 153
Saints 153
REREDO 36
RESPONSES:
Brief responses, 139, 141, 142
Responses on Ferials ..123
RETABLE 36
RING of the Bishop 57
RITE 121
RITES 121
RITES (S. Congregation of) 16
RITUAL 15, 156
ROCHET 51
ROGATION DAYS 146, 215
ROSARY (Month of the)..112
RUBRICS 62
Their obligation 6, 62
General Rubrics of the Mass 97
Where Rubrics are to be found 62
(Note 2).
SACRAMENTALS 154
SACRAMENT (Blessed):
Feast of the *Corpus Christi* 119, 216
Benediction of the B. Sacrament 150
Exposition of 149
Procession of 150
SACRAMENTS 5, 154
SACRED HEART 119
Votive Mass 100
Feast of the 119, 216
Month of the 112
SACRED STONE 34
SACRIFICE 74
Its nature 74
Its parts 9
SACRISTANS 61
SACRISTY 60
Sacrosanctae 136, 143
SAFE 61
SAINTS (See Sanctoral) 97, 120, 222
SALIVA, in Baptism 164
SALT 161
SANCTORAL 97, 120, 222
SANCTUARY 32
Sanctus 87
SANDALS of the Bishop.... 57
SATURDAY (Holy) 206
SCIENCE (Liturgical) 6
SCRIPTURE OCCURRENT.....138
SCULPTURES 21
SEASONS 67
SECONDARY FEASTS 124
SECRETS 87
SEDIA GESTATORIA 60
SEMI-DOUBLE 122
Parts of the Office of a.122

SEMINARY 61
SEPTUAGESIMA SUNDAY, ...119, 202
SEPULCHRE 26, 33, 34
SEQUENCE 85
SERVER at Low Mass 105
SEVEN DOLORS (Feast of the) 129, 206, 220
SEXTE 115, 141
SHELVES of the Altar..... 36
SIGN of the Cross, 64—note 1, ...164
SILENCE in the sacristy ... 61
SIMPLE 123
SINGING 30
Parts of the Office of a Simple 123
SIMPLIFIED 123
SLIPPERS of the Pope..... 60
SOLEMNITY transferred to Sunday 100
SOUTANE (See Cassock) ... 50
SPIRES 22
SPONSORS:
Baptism 160
Confirmation 170
SPRINKLER 43
SPRINKLING of Holy Water 28, 155
STALLS 31
STEEPLE 22
STEPS of the Altar 36
STONE. Sacred 34
STOCKINGS of the Bishop.. 57
STOLE 54
At Vespers 56
Administration of Sacraments 156
Baptism 161
Confessional 28
Communion 176, 177
STOOLS 31, 40
SUBCINGULUM 59
SUBDEACON 49
He does not say *Dominus vobiscum* 115
SUBDEACONSHIP 184
SUFFRAGES 123, 133
SUNDAY 69, 114
The Office of Sunday begins on Saturday at Capitulum 130
Sunday Anticipated—note 3 138
SUNDAYS dependent on Christmas 118
Dependent on Easter 119
Degree of Sundays 122
SUPPER (Recital of the Last) 9
SUPPLIED (Ceremonies to be) 167
SURPLICE 51
SYMBOL of the Apostles, ...135, 136, 143, 164, 187
Of Nicaea 85
Of St. Athanasius 140
SYNTHESIS of Liturgy 12
Of the Fruits of the Sacrifice 90
TABERNACLE 36
TAPERS (See *Candles*) 37
Te Deum 137
Tenebrae Office.....207
THANKSGIVING in the Preface 87
THANKSGIVING after communion 92
THRONE of the Bishop 40
THUMB...26, 33, 164, 165, 170
THURIFER...107, 108, 145, 151
THURSDAY (Holy) 208
TIARA 59
TIERCE 115, 141
TIME (Proper of).....194
TIME (Paschal) 212
TIME after Epiphany 201
After Pentecost 216
TIMES prohibited for Marriage 100
TIME sanctified 114
TITULAR 121
TONSURE 48
TORCH-BEARERS 107, 151
TOWERS 22
TRANSFER 127

Transfiguration 217
Translation 127
Trinity Sunday 216
Triple Candle 211
Tunic of the Bishop 55
Of the Subdeacon 55
Vase for Ablution 39
Veil of the Chalice 46
Of the Cross 45
Of the Missal-stand ... 46
Of the B. Sacrament ... 47
Humeral Veil 56
Veneration of the Cross, ...45, 210
Veni Creator 169
Versicles 115
Vesperal 15
Vespers 117, 131, 141
Vessel of Holy Water.... 43
Vessels (Sacred) 41
Via Crucis 112
Vigil of Christmas 197
Virgin Mary (Blessed):
Her feasts 120, 219
Her Little Office 143
Visitation 220
Voice (Tones of, at Mass) 104
Votive Masses 99
Votive Offices ..118, 132, 134
Water, at Mass 41, 86
Holy Water, 28, 43, 44, 155, 178, 180, 230
Wax Candles 37, 162
Way of the Cross 112
Weather-Cock 22
Week 117
Week sanctified 117
Holy Week 119, 206
White Garment 162, 166
Whitsunday 215
Windows 21, 30
Wine 41
Oblation of the Wine .. 86
Year (Liturgical) 5, 66, 118, 194

EXPLANATION *of the* CATHOLIC LITURGY

FOR THE LAITY

Translated from the French of the Abbe Dutilliet
By Rev. AUG. M. CHENEAU, S.S.
St. Mary's Seminary, Baltimore, Md.

✠

WITH ILLUSTRATIONS—A short treatise explaining minutety and with precision the Ceremonies of the Church, showing all their typical and symbolic meanings, defining the technical terms and making clear the meaning of things which serve for the needs of Divine Worship,—their names, uses and significance.

✠

CONTENTS

Objects which serve for the Divine Worship
Principal Functions of the Liturgy
The Feasts of the Church
Pontifical Ceremonies

✠

32MO CLOTH RED EDGES

Price 50 Cents

JOHN MURPHY COMPANY

Baltimore, Md.
200 W. Lombard St.

Publishers

New York
70 Fifth Avenue

62666